

**ACCORDING
TO JOHN
THROUGH THE
LOUD SPEAKER**



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ACCORDING TO JOHN
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ACCORDING TO JOHN THROUGH THE LOUD SPEAKER

By

FERNAND E. d' HUMY



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Preface

WHEN last reading the Fourth Gospel, I became greatly impressed with the message which John wished to convey to his readers. I found it so full of meaning which had previously escaped me, that I wondered if others, also, were not missing much of its true beauty, and if there was not more in his message than I had at first discovered. In reading it carefully, I became sure that there were still hidden from me many worthwhile lessons; for the more I pondered over John's words, the more I found in them of new interest. I felt inspired to ask others to reread his wonderful message and in it seek new meanings which they had not before gathered. I knew that if they would diligently search for helpful lessons, they would find many. I knew that each reader would find for himself an inexhaustible store of good, if he would only become absorbed in John's words.

As I felt the urge to share with others the new light from the Fourth Gospel, it occurred to me that, perhaps, this might best be done if the King James Version were altered sufficiently to make its reading easier for those who have only a limited time to give to the subject and to intersperse in the altered version a few of the lessons which I have gleaned in studying John's words. If his narrative could be presented so that busy persons might gather from it more of the

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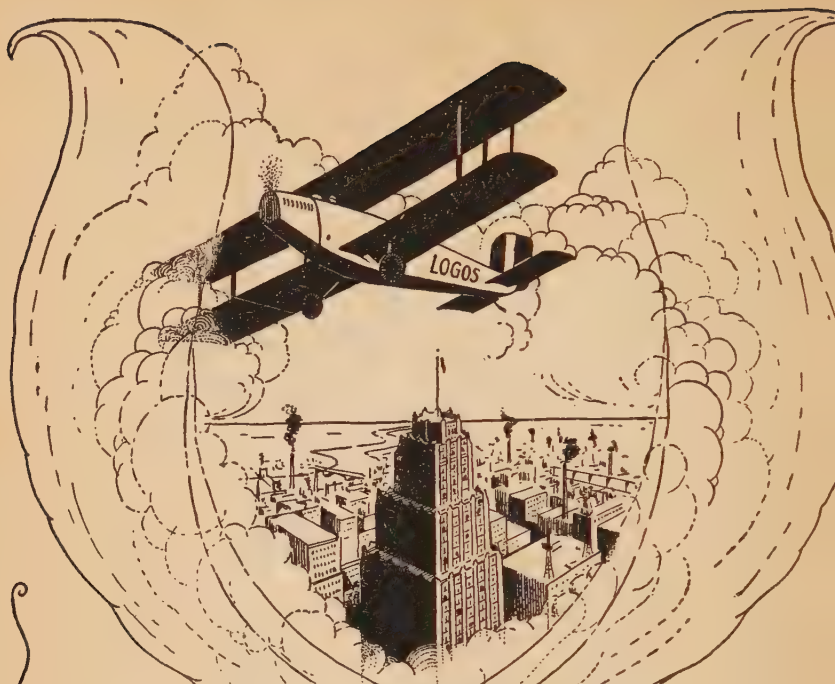
influence which it contains than they are able to obtain from a casual reading of the King James Version, sufficient interest might be aroused in the reader to wish for a still better understanding of this Gospel. This would induce him to study it in its simple purity as he finds it in his Bible.

However, it was with hesitation that I attempted to carry out this desire; for I realized that any change or elaboration of the King James Version which I might make could not be as broad and as full of meaning and beauty as might be found in the original. Accordingly, many months were permitted to elapse without any attempt to carry out that which I had the impulse to do, but as the belief continually recurred to me that many might wish to reread the Gospel with greater care than they had on former occasions if I did carry out my idea, I finally decided to make the attempt.

In carrying out my purpose, I have endeavored to make no change in the meaning of the King James translation and only to make such changes in the language as I believed would help in making its meaning readily understandable. In this connection I found helpful James Moffatt's translation of the New Testament, published by George H. Doran Co., and in various instances I have used verbatim the language of that admirable translation.

Associated with the aphorisms accompanying each chapter are illustrations by my friend Victor Weidner. He has endeavored to illuminate my interpretations in present-day style.

FERNAND E. d'HUMY.



SPOKEN WORDS
FROM INTELLIGENT THOUGHT MAY SMOULDER
FOR YEARS, but eventually THEY WILL FLAME INTO
REALIZATION.



ACCORDING TO JOHN THROUGH THE LOUD SPEAKER

CHAPTER I.

IN order clearly to interpret the narrative which is to follow, a proper understanding must be had of the working of the mind and of the metaphysical influence of the spoken word in bringing into conscious reality the physical things of life.

One is conscious of life and of the physical existences of this world, through mind. If the mind were banished, all things would be coincidentally obliterated. The mind is the medium through which intelligence expresses reality, while intelligence functions by the aid of symbols and words. The degree of intelligence of any mind is proportional to the understanding of words and symbols. Without language—words written, spoken or thought—intelligence cannot be expressed. Physical things can only come into one's consciousness through the exercise of intelligence. Experience teaches that the mind, through the spoken word, is all powerful in bringing into reality all things of interest to mankind. Nothing is created except through intelligence operating through the mind.

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Intelligence has always existed. Intelligence and God are one and the same. Intelligence is divine. The expression of intelligence through the expressed word is divine; all things coming into reality through the expressed word are divine. Physical existence is therefore divine; life is divine; man is divine. Intelligence is light, and light is everywhere present. Yet man does not recognize that what he sees is God. Now, therefore, heed these principles, which are God's laws, when reading the following narratives.

God sent a man named John into the world to make known to men that they were in darkness and that there was One among them whom they did not recognize; One who reflected God's laws and who would enlighten them in these laws; so that all men, through Him, might believe the truth; and that He was the real Light which enlightens every man; that He truly was the Light of God, for God and Light are One. The world existed through Him, yet the world did not recognize Him. He was in the world in the beginning and the world was made by Him; yet the world knew Him not. He was God's Son; He was God's will. To those who believed in God's presence, He gave the power to become God's children. The power of the word (the exercise of intelligence) through God's laws gave to the world God in the flesh, as the Son of God; and a human being was beheld in all His glory. God

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is everywhere; God is in every person; therefore every person is able to reflect the image of God by attaining perfection; that is, by living in complete harmony with God's laws.

The One referred to by John the Baptist as the Word, was Jesus Christ. John testified that, although Jesus would succeed him in preaching righteousness, He preceded Him; for all had been receiving grace from His perfection although they did not realize it. Moses gave them their law, but Jesus Christ unfolded Truth through His unity with God. No man has ever seen God except in the divinity of Jesus. Jesus was so perfect that He represented the Word of God and was in fact the Son of God. Jesus saw God through His understanding of divine law, and knew that He was harbored in the bosom of God the Father.

John's testimony created much interest and curiosity. When the Jews of Jerusalem sent priests and Levites to ask him, "Who are you?" he plainly explained that he was not the Christ; and when they asked him who, then, he was, and if he was the prophet Elias, he replied, "I am not." The priests and Levites then urged John to tell them who he was, that they might in turn inform others. He answered, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esaias"; thus distinctly letting it be known that men were in darkness, and that he had come to awaken them, and to

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prepare them to receive the light to be given by the Lord. To give strength to the work he had in hand, he reminded the people that his coming, and the purposes of his coming, had been prophesied by Esaias. This he did by simply quoting the prophet's words. The Jews who questioned John were noted for strict formalism, and they were therefore quick to ask him why, if he was neither Christ nor Elias, he baptized those desiring to be purified. John answered them saying, "I baptize with water; but there stands One among you, whom you do not know; He it is, who, coming after me, is preferred before me; whose shoe's latchet I am not worthy to unloosen." This took place at Bethany.

The next day John noticed Jesus approaching and exclaimed, "Here comes the Lamb of God! It is He who will remove the sin of the world! It is He whom I referred to as the One coming after me and who is preferred before me. I did not recognize Him until now, for I was engrossed in baptizing the people with water, that they might be purified and prepared, with understanding hearts, to recognize and know Jesus."

In explanation of his recognition of Jesus, John testified that the Spirit of Heaven who, through his conscience, directed him to baptize with water and to prepare the way for the Lord, had told him that, "He on whom you see the Spirit descending and resting, that is He who baptizes with the Holy Spirit"; and

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that as he saw Jesus approach, a vision of a Spirit appeared in the form of a dove alighting on Jesus. This he accepted as an unmistakable sign that Jesus was the Son of God, endowed with the power of baptizing with the Holy Spirit. John baptized with water to give greater power to his words. It effectively exemplified the cleansing from sin of the one baptized. As all desire is fulfilled through the formative word or thought, so all denial must be accomplished in word or conscious thought. This is the mental cleansing symbolized by water baptism. Jesus baptized with the Holy Spirit—the spoken word—spoken with understanding and with faith.

The following day John and two of his disciples saw Jesus walking by, and when John said to them, "Look, there is the Lamb of God," the two disciples became strangely attracted and followed Jesus. He turned and asked them what they sought, and they replied, "Master, where do you dwell?" meaning to inquire if He really dwelt on this earth or in heaven. Jesus replied, "Come and see." So they accompanied Him to where He dwelt and remained with Him for the rest of the day. It was four o'clock in the afternoon when this occurred.

One of the two who had joined Jesus was Andrew, the brother of Peter. In the morning Andrew sought his brother Simon and told him that they had found the Christ who was prophesied in the Scriptures, and

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brought him to Jesus. When Jesus beheld Simon, He said, "You are Simon the son of John; you shall be called Cephas." This name means "Peter" or "Rock." Thus, in giving Simon the name of Cephas, Jesus made it known that He understood the value of the spoken word in bringing things into reality, and that, through the name He had given Simon, He intended Simon to serve as a foundation, or rock, upon which to build His teachings. Jesus knew that the spoken word, spoken with the understanding of God's laws and with faith, unfailingly comes into being in the fullest reality of its meaning.

The following day Jesus decided to leave for Galilee; there He met Philip, whose name denotes love, and said to him, "Follow me." Philip, Andrew and Peter belonged to the town of Bethsaida, therefore the three were already united in a bond of sympathy. While still in Galilee, Philip met Nathanael and told him that they had found the One of whom Moses and the prophets had written; that He was Jesus of Nazareth, the son of Joseph. Nathanael asked if anything good could come out of Nazareth; and Philip replied, "Come and see." This reply is the same as that given by Jesus when John's two disciples asked Him where He dwelt. The repetition strengthened the words which were clearly an invitation to see the light of truth. The repetition implied a perpetuation of the invitation to all people and to future generations.

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Later this is confirmed by Jesus in His statement that His Words would live forever.

As Jesus saw Nathanael approaching, He exclaimed, "Behold, here is an Israelite in whom there is no guile!" Nathanael, astonished, wished to learn how Jesus knew him. To this inquiry Jesus said, "Before Philip called you, and when you were under the fig tree, I saw you." And then Nathanael, realizing the power Jesus had of knowing men, even before they appeared in His presence, exclaimed, "Rabbi, you are the Son of God; you are the King of Israel!" An important affirmative exclamation was thus invited by Jesus who understood clearly the power of the spoken word. Jesus and His relationship to God were prophesied in the "law"; John heralded His coming and made known what His mission among men would be. Nathanael, with a pure heart, affirmed the unity of Jesus with God. The words of prophecy uttered generations before were then being fulfilled, gaining strength by reiteration.

Jesus told Nathanael that He believed in him because He saw him while under the fig tree. Jesus said: "You shall see greater things than these," and added, "Verily, verily, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Although He spoke only to Nathanael, He intended His words to impress all hearers, and, through these words, broadly wished

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it understood that God's laws were to be unfolded. Spiritual understanding would be radiated by Jesus. He referred to Himself as the Son of Man to make it clear to His hearers that He was a man, and to make it known that God is in all men, and therefore each individual is the Son of God; also, that each individual is, inherently, the son of the Father.

JESUS REFERS TO HIS BODY
AS THE TEMPLE OF GOD ∴

IF YOU CHOOSE TO LEAD A
LAWFUL LIFE ~ *YOU MAY SERVE*
AS THE TEMPLE OF GOD ∴

EXPEL ALL UNSELFISH THOUGHTS
YOU WILL HAVE THEN MADE
A PROPER PLACE WITHIN YOU
FOR YOUR FATHER

HIS EVER PRESENCE WILL GUIDE
YOU IN ALL YOUR WORK ∴ ∴ ∴



CHAPTER II.

ON the third day there was a marriage in Cana of Galilee. The mother of Jesus was there, and Jesus and His disciples had also been invited. As the wine ran short, the mother said to her Son, "They have no wine." "Woman," said Jesus with loving respect, "how can I be of help to you? My time has not yet come," meaning that He was not yet fully developed spiritually. However, His mother, knowing His powers and in full faith thereof, said to the servants, "Do whatever he tells you to do." Thereupon Jesus, in obedience to His mother's wishes, ordered the servants to "fill the jars with water," pointing to six stone water-jars, each with a capacity of about twenty gallons, which were there for the Jewish rites of purification. The servants did as Jesus bade them and filled the jars to the brim with water. Then He ordered them to "draw some out and take it to the master of the feast."

When the master tasted it, he found that it was wine and, not knowing where it had come from, he called the bridegroom and said, "Everybody serves the good wine first and when it is gone, and the people have drunk freely, the poorer is served; but you have kept the good wine until now."

Without doubt the mother of Jesus knew that her

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Son could meet the emergency, and radiated her faith in Him by commanding the servants to do as Jesus told them. Jesus, knowing that He had not yet come into full spiritual powers, did not attempt to order the wine produced in one command, but did so in two steps; first, by ordering the jars filled with water and then drawing some out. The jars, being heavy, required much exertion on the part of the servants in order to lift and fill them. Thus the spoken words, first of the mother, then of the Son, and the will to bring them into realization on the part of the servants, caused this first public sign of the power of Jesus to be displayed in all its glory. It convinced His disciples that their belief in Him was well founded.

After this He went down to Capernaum in company with His mother, brothers, and disciples. They remained there only a few days. Jesus was happy with His loved ones and with the companions of His youth who already knew that He was no ordinary man. There were with Him also His newly gathered associates and helpers who were yet to learn the identity and power of Jesus. These new associates were thus enabled to absorb the spirit of love, respect and faith which was entertained for Jesus by His own people; it had increased year by year, ever since His birth.

The Jewish passover was at hand, and Jesus went to Jerusalem. He found occupying the temple those who sold oxen, sheep, and doves, and even money changers. This He deemed a wanton disrespect for the House

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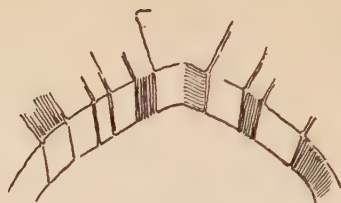
of God and forthwith made a whip of small cords which He freely used to drive the greedy traders, together with their sheep and oxen, out of the temple; He scattered the changers' money and upset their tables. To those who sold doves He said, "Take these things hence; make not my Father's house a house of merchandise." He acted with authority and, single-handed, cleared the Temple of all unworthy to remain there. None could offer resistance to One who righteously expelled them from His Father's house. His disciples, standing by, recalled that it was written in the Scriptures, "The zeal for thy house consumes me," and attached much importance to the fulfillment of what the prophets had predicted would occur. It not only strengthened their belief in Jesus, but also encouraged them in the belief of the power of the spoken word to come into conscious reality.

The indignant traders gathered together and demanded of Jesus that He show them some sign or evidence of His authority. Jesus answered, "Destroy this temple, and in three days I will raise it up." By "this temple" He meant His body, for He considered His Father was in Him as He was in the Father. He believed in the omnipresence of God. Of this He was certain and spoke authoritatively about it. The Jews, however, could not grasp His meaning, and said, "Forty-six years were required to build this temple and are you going to rebuild it in three days?" When later Jesus arose from the dead, His disciples recalled

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what He had said; then it became clear that when He raised His body (or temple) in three days after death, it was the true sign of His divine authority. They believed the words of Jesus and they believed the Scripture. The prophecy had been fulfilled.

During His stay at Jerusalem, while the festival of the passover was being celebrated, many people grew to respect His name and to believe in Him, for they became convinced of the divinity of Jesus through the miracles which He performed. But Jesus understood the weakness of those about Him; knew well that their understanding of God's laws was incomplete, and that the respect He had gained would easily wane if He ceased to display evidences of His authority. It was His purpose to use His power only to help others in overcoming sin, suffering and ignorance, and never to exercise it merely to satisfy doubters as to His authority. He did not wish to trust Himself with those who were swayed by passing evidences of His powers and who did not know Him or understand the laws of God. These people were not yet ready to be accorded such trust.



A NEW LIFE IS OPEN TO YOU
WHEN YOU LEARN GOD'S LAW.



CHAPTER III.

A PHARISEE by the name of Nicodemus, a ruler of the Jews, came to Jesus one night and said, "Rabbi, we know that you are a Teacher come from God; for no man can perform the miracles which you perform unless God were with him." To this Jesus answered, "Verily, verily, I say to you, except a man be born again, he cannot see the Kingdom of God." Nicodemus did not understand that the "Kingdom of God" meant the laws of God, or that "to be born again" meant that the birth of spiritual understanding must take place within one before the laws of God could be fully recognized. These words so mystified Nicodemus that he asked Jesus, "How can a man be born when he is old? Can he enter his mother's womb a second time and be born again?" This time Jesus replied, "Verily, verily, I say to you, except a man be born of water and of Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said to you, you must be born again. The wind blows where it will; you can hear its sound, but you do not know where it comes from or where it goes; so is every one that is born of the Spirit."

Nicodemus, still puzzled, asked how these things

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could be. He could only think of birth in the flesh, and could not conceive how man, who existed in the flesh, could be born to a higher plane; how he could lift himself into a new life, a non-material life, one harmonizing fully with God's laws. He could not see how a man could actually become conscious of the presence of God within him; he could not see that, through such consciousness, a person was born into a new life, a life of spiritual understanding; that this new life was like the wind, because one could not know how it began or where it ends.

Jesus asked Nicodemus how it was that he, a teacher in Israel, did not understand these things, and said to him, "Verily, verily, I say to you, we are speaking of that which we understand, we testify to that which we have seen; yet you do not accept our word. If you do not believe the things of this earth, of which I have told you, how can you believe if I tell you of heavenly things?" He then explained to Nicodemus that no man had ascended to heaven except he had come down from heaven; meaning, that one who rose above the mortal plane, through purity of thought, had in the beginning received the purifying impulse from the divine source above; and said this was even true of the "Son of Man which is in heaven." By this statement He intended that it should be known that He was a man who was in heaven while here on earth, through purity of thought and understanding of God's laws.

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He wished to make it clear that other sons of men could be like Him.

Jesus further emphasized these thoughts with the following words: "The son of man must be lifted up, just as Moses lifted up the serpent in the wilderness; so that everyone who should believe in Him should not perish but have eternal life. For God loved the world so dearly that he gave his only begotten Son that every one who believed in him should not perish, but have everlasting life. For God did not send his Son into the world to condemn the world; but that the world through him might be saved. He who believes in the Son of Man is not condemned; but he who does not believe in the Son of Man is already condemned because he has not believed in the name of the only begotten Son of God. And it was decreed that light should enter the world, for men loved darkness rather than light, because their deeds were evil. For every one who does evil, dislikes light and will not enter it, lest his deeds should be reproved. Whereas, any one whose life is true fears not to come out into the light, that it may be manifest that his deeds are wrought in God."

Jesus wished it to be understood that He was "the only begotten Son of God" and that the reason for this was that none other observed all of God's laws; and that the one who does not believe in His name, and in God's laws, is condemned to darkness and must follow the paths of error. The example of true living

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and understanding which Jesus gave to men should serve them as a light by whose aid they can direct their footsteps aright. He is the light that men are to follow and so achieve eternal life.

After this, Jesus and his disciples went into the land of Judea where He remained for a time with them, baptizing many. John the Baptist also was baptizing at Enon near Salim, as there was much water there. The people came and were baptized. They felt the need of being cleansed and of gaining a better understanding of the wonderful new doctrine that was being taught.

Then there arose a question between some of John's disciples and the Jews concerning purifying. Some of them told John that everybody was going to the One who was beyond the Jordan, to whom John bore witness as the Christ, prophesied in the Scriptures. To this John replied, "A man can receive nothing, except it be given him from heaven. You yourselves bear me witness, that I said, I am not the Christ, but that I am the one sent before Him. He that has the bride is the bridegroom; but the bridegroom's friend, who stands by and listens to him, rejoices greatly at the sound of the bridegroom's voice. I am rejoiced in like manner. He must grow but I must subside. He who comes from above is above all others. He who is of the earth is earthly and speaks of earthly things. He who comes from heaven is above all and testifies to what He has seen, yet no man accepts His testimony. He who does

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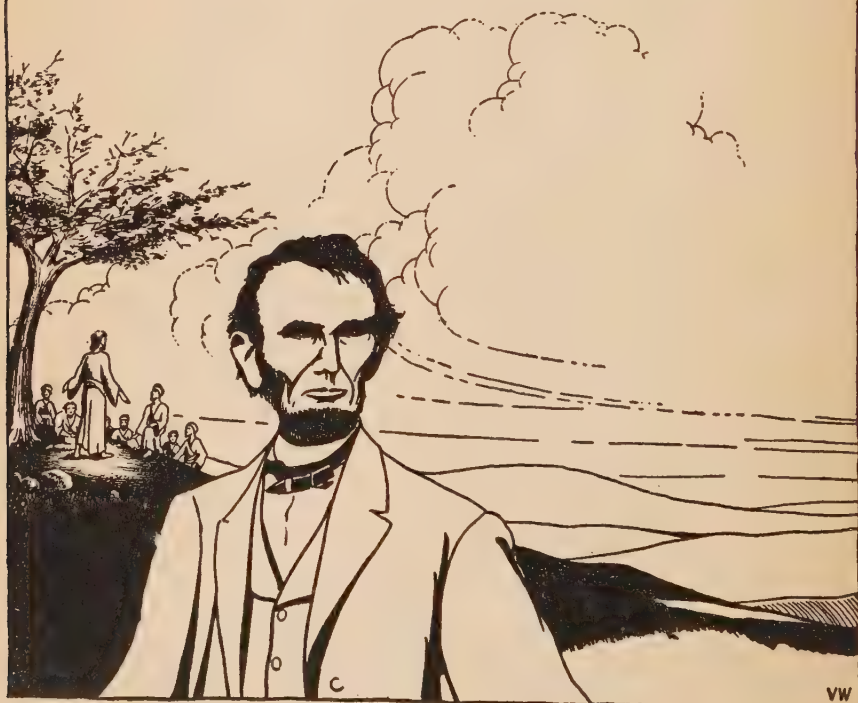
accept it, affirms that God is true, for He who God has sent speaks the words of God, because God gives Him unsparingly the spirit of understanding. The Father loves the Son and has given Him control over everything. He who believes in the Son has everlasting life; and he who does not believe in the Son shall not see life; he will arouse the anger of God."

It was John's wish that everybody should learn that Jesus was the One prophesied in the Scriptures. That he, John, was only the forerunner of Christ, chosen to prepare the way. He wished his hearers to learn that no man could receive anything except it was given him from heaven, and that the divinity of Jesus had been given to Him by God. John rejoiced in the coming of Jesus and at His perfection, and he knew that the work of Jesus among men must grow, while his own work would lessen. His understanding of God's laws was sufficient to convince him that Jesus truly exemplified God, and that any one who so recognized this as to acknowledge God's presence in Jesus, would achieve such perfection as to be given everlasting life; while the one who had not yet gained this belief and understanding was not yet in harmony with God's laws, and still remained limited to earthly things.

THE WORDS SPOKEN BY JESUS
WILL NEVER DIE. * * * *

HE TOLD US THIS TRUTH, AND
WE HAVE WITH US TO DAY * HIS
WORDS UTTERED 2000 YEARS
AGO

AS EACH YEAR FADES INTO
THE PAST, MORE PEOPLE HEAR
THEM AND HEED THEM.



CHAPTER IV.

WHEN Jesus was told that the Pharisees heard He had baptized more followers than John the Baptist (though Jesus Himself did not baptize but His disciples did, for it will be recalled John said Jesus would not baptize with water but would baptize with the Holy Spirit) He left Judea to return to Galilee. In His journey it was necessary to pass through Samaria. Upon reaching Jacob's well, which was on land which Jacob had given to his son Joseph, and near a town called Sychar, Jesus was tired from His journey and sat on the edge of the well to rest. It was then the sixth hour and a Samaritan woman came to draw water from the well. Jesus was alone, for His disciples had gone to buy some food. He asked the woman to give Him some water to drink. She inquired of Him how it was that He, being a Jew, deigned to ask a Samaritan woman for a drink; for the Jews had no dealings with Samaritans. He answered her, "If you understood the gift of God, and who it is that asks you for a drink, you would have asked of him, and he would have given you living water." There is much meaning in this brief reply, but the Samaritan woman did not grasp its significance. She did not realize that to "understand the gift of God" is to know that God will give everything asked

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of Him when the request is made with a pure heart and in sincere faith in its fulfillment. Nor did she understand that Jesus meant that he would have given her the knowledge of life ("living water") had she recognized in Him one who observed God's laws.

In her simple way, the Samaritan woman told Jesus that the well was deep and He had nothing to draw water with; and she wished to know where He obtained the "living water." She asked Him if "he was greater than Jacob, who gave us the well, and drank from it himself, and whose children and cattle also drank of its water." Jesus answered, "Whoever drinks of this water shall thirst again; but whoever drinks of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." The woman, still not understanding, asked Jesus to give her the water He referred to, that she might not thirst nor have to come to the well to draw water. Jesus, knowing that the request was made with an impure heart, and that it was not accompanied by a wish for spiritual truth, said to her, "Go call your husband." When she replied, "I have no husband," Jesus said, "You were right in saying 'I have no husband,' for you have had five husbands; and he whom you now have is not your husband." Astonished at the stranger's knowledge, the woman said, "Sir, I perceive you are a prophet. Our ancestors worshipped in this mountain, whereas you Jews declare that Jerusalem is the place where men

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ought to worship." By this time the woman had gained confidence in the stranger and sought enlightenment. There was at that time a difference in popular opinion as to the proper place to worship. The woman, no doubt, had already pondered on the subject without finding a satisfactory answer; but now a prophet was before her—one who could tell her that which she wished to know.

In answer to the woman's question, Jesus said, "Woman, believe me, the time is approaching when you will worship the Father neither on this mountain nor at Jerusalem. You do not know what you worship; we know what we worship, for salvation comes from the Jews. But the time is coming—nay, it is here, when true worshipers shall worship the Father in spirit and in truth, for the Father seeks this kind to worship him. God is a Spirit, and his worshipers must worship him in Spirit and reality." The woman responded, "I know well that the Messiah is coming, and that, when he comes, he will tell us all things." Whereupon Jesus said to her, "I, who am talking to you, am the Messiah."

In the foregoing discourse Jesus made it distinctly known that the salvation of mankind comes from the Jews, and that it is because of their Scriptures and teachings that the world will be delivered from evil. He made it clear that the Father is everywhere and that worshipers need select no special place to worship Him; that they should worship the Father in spirit

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and truth. The coming of the Messiah had been predicted in the Jewish Scriptures; the knowledge of this prophecy was commonly known; and the Samaritan woman expressed her positive belief that the words of the Scriptures would come true by affirming, "I know well that the Messiah is coming."

Jesus had solicited this expression of her faith in the coming of the Messiah before announcing, "I, the one speaking to you, am the Messiah." Thus Jesus confirmed with His own lips the fact that He was the One prophesied in the Scriptures. He knew the power of the Scriptures; He knew the power of His own words; and He uttered them with understanding and purpose.

Upon their return, His disciples were surprised that Jesus should be talking with the Samaritan woman, yet no man asked Him why He spoke with her. The woman then left her waterpot and returned to the city and said to the men there, "Come, see a man who told me all things that ever I did. Can he be the Christ?" Upon this they left the city and came out to see Jesus.

In the meantime His disciples prayed Him, saying, "Master, eat something." But He said to them, "I have food to eat of which you know nothing." In astonishment the disciples said one to another, "Has any man brought him something to eat?" Jesus continued, "My food is to do the will of him that sent me, and to finish his work. Do you not say, 'Four

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months yet, and then the harvest'? Behold, I say to you, lift up your eyes, and look in the fields for they are white and ready to harvest. He who reaps receives wages, and gathers fruit for eternal life, that the sower and reaper may share each other's joy. That saying, 'One sows and another reaps' is true. I sent you to reap a crop upon which you had bestowed no labor. Other men have labored and you benefit thereby." Having testified that He was the Messiah, it was but natural for Jesus to make it known that He hungered to do the will of God. For God's work was as food to Him; by it He lived, by it He grew, and by it He prepared the way for others. One sows and another reaps and both are rewarded. Jesus had come to sow understanding and good-will among men, that they might reap eternal life. His disciples were confused and did not fully grasp the meaning of His significant words; but the words were spoken; they were remembered; they were repeated; and they were destined to live forever. "He who reaps receives wages and gathers fruit for eternal life." This thought was spoken for a purpose, and according to God's law it will yet come to pass. Jesus had sown seeds of understanding, and the harvest at all times stands ripened for any one who will reap it.

Many of the Samaritans had heard the woman's testimony, "He told me everything I ever did." When they arrived they urged Him to stay with them. He

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complied with their wishes and remained two days, and, in that interval, many more came to believe in Him. They said to the Samaritan woman, "Now we believe, not because of what you told us, but because we have heard him ourselves; we know he is indeed the Christ, the Savior of the world."

Here again is a positive statement of the divinity of Jesus. It was spoken by many with a full conviction of its meaning. This statement is a tower of strength; there is no uncertainty in it. It will endure forever; for it was born in truth and uttered in complete faith. The Samaritans collectively stated that they knew Jesus to be the Christ and Savior of the World. The importance of this is very great, for when the real significance of the declaration is appreciated by anyone, it creates an earnest impulse to follow all things taught by Jesus.

When the two days were over, Jesus departed and went into Galilee, for He Himself testified that a prophet has no honor in His own country; so well He understood the prejudicial tendencies of men. When He arrived in Galilee the people welcomed Him, for they had attended the festival at Jerusalem when Jesus did, and had seen the things He did there.

Once more Jesus came into Cana in Galilee, where He had turned the water into wine, and His divine powers were recognized by many there. A certain nobleman, whose son was sick at Capernaum, hearing

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that Jesus had left Judea and returned to Galilee, came to Him and begged Jesus to come to Capernaum and heal his son who was at the point of death. Jesus said to him, "Unless you see signs and wonders, you will not believe," thus letting the nobleman know that he lacked understanding of God's laws and could only believe in them through the practical demonstration of a miracle. But the nobleman continued, "Sir, come down before my child dies." Having prepared the man's mind for the proper exercise of faith, Jesus said to him, "Go you to him; your son lives." The man believed what Jesus had told him and in full faith went his way. While journeying, the man's servants met him and told him that his son was alive. Upon inquiring at what hour the child began to mend, he was told, "The fever left him yesterday at the seventh hour." Then the father realized that was the hour when Jesus told him, "Your son lives." And he and his household believed in the divine powers of Jesus. This was the second demonstration of the powers of Jesus after His leaving Judea for Galilee. In each instance the word of belief was spoken first and was then followed by full faith in the accomplishment of the thing desired and then by obedience to the commands of our Lord. It was then but a step to the accomplishment of the object sought.

The significance of obedience to Jesus stands out in clear light. The nobleman obeyed the command—"Go

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you to him." To carry it out, he had a long journey to make, and he bravely started out and kept on his way until the end, when the reward came, and word reached him that his son had been cured. All who obey the commands of Jesus are equally rewarded in having their desires fulfilled. Obedience is within the reach of every man. Every man should avail himself of its great blessings.

MAN IS A MEDIUM THROUGH
WHICH GOD WORKS + + +
SOME MEN CHOOSE TO BE
BETTER MEDIUMS THAN OTHERS
Jesus showed what God could
do through Him. ~~~~~
WE TOO * CAN DO GREAT DEEDS
IF WE PREPARE OURSELVES. + +
OBEDIENCE
TO HIS WILL
~~~~~ *IS ESSENTIAL*



## CHAPTER V.

**A**FTER this there was celebrated a festival of the Jews, and Jesus went up to Jerusalem.

Now, there is at Jerusalem, by the sheep market, a celebrated pool, which in the Hebrew language is called Bethesda. It has five porches, and on these would lie a large number of sick persons. Some were blind, some crippled, while others had withered or shrunken limbs. It was the custom of these afflicted people to wait for the periodic coming of an angel to the pool, for whoever was fortunate enough to bathe first in the pool, after the water had been agitated by the angel, was cured of whatever disorder he had suffered from. There was waiting at this time a poor man who had been infirm for thirty-eight years. When Jesus saw him, He knew that he had been a long time in that condition and He said to him, "Do you wish to be made whole?" The invalid replied, "Sir, when the water is agitated I have no one to put me in the pool, but while I am getting down myself, another gets there first. Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made whole, and took up his bed, and walked.

Now this happened on the Sabbath Day and the Jews said to the man who had been cured, "This is the Sabbath Day; it is not lawful for you to carry your

*According to John Through the Loud Speaker*

bed." He answered them, "He who made me whole told me, 'Take up your bed, and walk.' " But he did not know who it was who healed him, for Jesus had departed unnoticed in the crowd. Later, Jesus met him in the temple and said to him, "Behold, you are made whole; sin no more lest a worse thing befall you." By these words Jesus let the man know that his trouble had been due to his own errors. The admonition was also intended for all hearers. He wanted men to know that their welfare depended upon their own thoughts and behavior; that their sins might bring upon them worse misery than that suffered by the man He had just healed. The power of thought, and of the spoken word, were beginning to be made manifest by the example and words of our Lord Jesus.

The man departed and told the Jews that it was Jesus who made him whole. Because He had done these things on the Sabbath Day the Jews persecuted Him, and even sought to slay Him. Jesus said to them, "As my Father has continued working to this hour, so I work too." This increased the desire of the Jews to kill Him, because He not only had broken the Sabbath, but had said that God was His Father, thereby making Himself equal with God. Men had not learned to regard themselves as one with God. They looked upon God as a separate being, so superior to man that man could never hope to associate with him on earth. They thought themselves inferior; their spoken words reflected their thoughts; they debased themselves by

### *According to John Through the Loud Speaker*

their own words and consequently carried the burden of the errors they thus created. A reversal of their mental attitude would make new men of them. It would make them men without suspicion and selfishness; men with love in their hearts for their fellows; men with self-respect and happiness; and men who feel as one with the Father and as one with one another. But, unfortunately, they could not understand the law which brings into reality all thoughts, whether debasing or elevating. Jesus had long recognized God as the Father of all men and that His own relationship to God in no way differed from that of His fellowmen, except in degree of understanding. When He expelled the traders from the temple and said, "Make not my Father's house a house of merchandise," He did not mean that God was not the Father of other men, but instead that God was His Father too, and that He was fully conscious of the great honor conferred upon Him in being a Son of God. He alone, by purity of thought, could consciously say, "My Father." His understanding and observance of God's laws gave Him full authority to claim His relationship, while the traders had forfeited theirs by their selfishness. It gave Him full authority to act in behalf of His Father and perform His Father's work. All days were fitting for this work, even the Sabbath.

When Jesus saw that the Jews resented His speaking of God as "My Father," He said to them, "Verily, verily, I say to you, the Son can do nothing of his own



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accord, nothing but what he sees the Father doing; for whatever he does, so does the Son likewise. The Father loves the Son and shows him all things that he himself does, and he will show the Son still greater works than these, that you may marvel at them; for as the Father raises the dead and makes them live, so does the Son make anyone live whom he chooses to. The Father passes judgment on no man, but has committed the exercise of all judgment to the Son, that all men may honor the Son as they honor the Father. He who does not honor the Son does not honor the Father who sent him." By these words every man should know and feel the true meaning of "My Father," the relationship it implies and the bond that unites every one with the Father. Every man is given to understand that if he desires to be perfect, as Jesus is perfect, he can do nothing of his own accord; that he can only do the will of the Father who loves him. He will desire to do nothing else. He who forgets the Father's presence and attempts to impose his own will, establishes discord and withdraws himself from universal love and guidance. Jesus desires every man to revere "My Father," to be ever conscious that He is the Son of His Father, and to seek His guidance in everything. The Father has intrusted to men liberty and understanding to pass judgment on their brothers, that all men may honor those who become perfect, just as they honor the Father. He who does not recognize good-

### *According to John Through the Loud Speaker*

ness in a brother does not honor the Father who sent His perfect Son.

Jesus continued to speak: "Verily, verily, I say to you, he who hears my word and believes in him who sent me has everlasting life, and will not be pronounced unworthy and in error, but will bridge death to eternal life. Verily, verily, I say to you, the hour is approaching, and is now here, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father possesses life in himself, so too has he given to the Son the virtue of life; and has also authorized him to exercise judgment because he is the Son of Man. Marvel not at this, for the hour is approaching, when all who are in their graves shall hear his voice and shall come forth; the doers of good to be raised to life, and the doers of evil to be raised into the penalty of their deeds." Jesus wished no doubt to exist in any mind concerning the union between man and God, and that this union becomes effective only through men believing the words spoken by the Perfect Man, the Son of the Father. He wished it clearly known that this is the channel through which God always speaks to men. All men receive their guidance from the one Father and those who have not learned to listen to Him with their own conscience, should do so through the words of those who have. Jesus, having learned to listen to and understand the Father, better than any other man, desires His brothers to heed His words, and to believe with believing hearts, that these words

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truly come direct from our One True Guide. Not to hear the voice of God is to be spiritually dead; but when God is heard, one is raised to a spiritual level and union with the Father which union is everlasting, because the Father has always lived and will live forever. Unity with the Father, therefore, means everlasting life. The Father gives to every man the liberty to believe or not to believe in Him. To the one who believes, He gives the liberty to serve as judge and to guide his brothers, because it is through him that the Father performs His works. In referring to the Son as the "Son of Man," Jesus affirms the thought of Unity. The "Son of Man," the "Son of the Father," the "Son of God,"—all imply the same relationship. Man, Father and God are the same. The members of the human family are children of the same Father. The Son of Man is he who understands the all-guiding influence of God and who, through obedience to his laws, accepts his inherent relationship.

As further testimony of the all-guiding influence of God and of the channels through which He works, Jesus said, "I can do nothing of my own accord. I pass judgment on men as I am guided by God, and my judgment is just, because I do not seek to do my own will, but the will of the Father who sent me. If I credit myself, then my claim is not valid. There is another who bears witness of me, and I know that his testimony on my behalf is true. You sent to John and he testified to the truth, but I accept no testimony from man, and

## *According to John Through the Loud Speaker*

only refer to this that you may be saved. He was a burning and shining light, and you were willing to rejoice in his light for a season. My testimony is greater than that of John, because I do the works which the Father has given me to finish, and these works are my evidence, for they testify that the Father has sent me. The Father himself, who sent me, has testified on my behalf; yet you have neither heard his voice at any time, nor seen his shape, and his word does not abide in you, for you do not believe the one he sent."

Jesus tried to make His listeners understand that, although they marveled at His works, their knowledge of the way the Father worked was so meager that they failed to see that the Father could use man to carry out His will on earth; and therefore they were unable to recognize in Jesus an obedient Son of the Father who was doing His Father's work—commenced, indeed, by others, but carried on by John, who by his shining light did much to illuminate the way; work which the Father had granted to Jesus to finish; work which Jesus will carry on to completion through future generations.

Jesus claims no credit for the work He performs, for He is only the medium through which His Father works; but He does wish it to be known that He is that medium, because those who learn of it will then understand in what way God works, and accordingly will themselves be able to carry out His will.

*According to John Through the Loud Speaker*

To aid men in believing that He was sent into this world to perform His Father's work, Jesus pointed out that the Father who sent Him testified on His behalf, and referred to the Scriptures in the following words: "Search the Scriptures, for in them you imagine you find eternal life; yet their pages speak of me and of my mission on earth, but you will not come to me in order to gain life. I am not honored by men, and I know that you have not the love of God in you. I have come in my Father's name and you do not receive me, but if some one else comes in his own name, you will receive him. How can you believe, when you receive honor from one another, and do not seek the honor that comes from God only? Do not think that I will accuse you to the Father; there is one who accuses you; even Moses, in whom you have so much trust. If you had believed Moses, you would have believed me, for he wrote of me; but if you do not believe his writings, how can you believe my words?"

The lesson Jesus gives you here is one teaching you to accept the meaning of the Scriptures and to believe what they tell you. If you do not believe the true meaning of the Scriptures, you cannot believe the one who brings God's message to you. You will be unable to recognize God's messenger when you see Him, when you hear Him speak. God has spoken through Moses; He has spoken through other prophets; he always speaks through some one whose language is understood by men, and he speaks to you today through

## *According to John Through the Loud Speaker*

Jesus, whose words are carried on from generation to generation.

The Jews were amazed and said, "How can this man read, having never learned to do so?" Jesus answered them and said, "My teaching is not my own but his who sent me. If any man chooses to do God's will, he will learn whether my teaching comes from God or whether I speak of my own accord. He who speaks on his own authority seeks his own glory; but he who desires that glory be given to the one who sent him, is sincere and no unrighteousness is in him. Did not Moses give you the law, and yet none of you obey the law. Why, then, do you undertake to kill me?"

If any man elects to do God's will, his understanding of God's laws will be such as to let him know that the wisdom Jesus displayed was the wisdom of God, and that the wisdom of Moses also came from the same source. The meaning of the words of Jesus is very definite on this point. God expresses Himself to man through mediums readily understood by men. He expressed himself through Moses because Moses spoke the language understood by men; He spoke also through Jesus for the same reason. All lessons and promptings which men receive from God, and which do not reach them direct through their own consciences, come from sources which are in close communion with God. Men should be quick to recognize all good radiated by their brothers—that all good everywhere emanates from God. Jesus knew well how men were



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blind to this simple truth; and that they had failed to see in Him and in Moses channels which God employed to make known His wishes to man. Jesus therefore told men of their lack of understanding and of the truth which they were missing. Those present did not seem to comprehend Him; but His words, which live forever, give greater understanding and acceptance each year.

In their blindness to the truth, which Jesus was trying to make them see, the people answered and said, "You are mad. Who endeavors to kill you?" To this Jesus answered, "I have only performed one deed, and yet you all marvel at it. Moses gave you the rite of circumcision (not that it came from Moses, for it came from your ancestors) and you will circumcise a man on the Sabbath to avoid breaking the law of Moses; but you are angry with me because I have restored a man to complete health on a Sabbath. Do not judge according to appearances but judge justly."



KNOWING THAT JESUS SERVES  
YOU AS A GUIDE —————  
INSURES A FEELING OF SECURITY  
AND STRENGTH \* \* \* \* \*

With this possession, coupled  
With a true understanding of  
his teachings: —————

YOU ARE PREPARED,  
FOR GREAT UNDERTAKINGS  
AND TO SUCCEED IN ALL THINGS.



## CHAPTER VI.

**A**FTER this Jesus went over the sea of Galilee (the lake of Tiberias). A large crowd followed Him, because they saw the miracles which He performed upon those who were diseased. He went up into a mountain and sat down there with His disciples. The Passover, the Jewish festival, was at hand. When Jesus looked up, He saw that a large crowd of people had gathered about him, and He said to Philip, "Where shall we buy bread that they may eat?" He asked this question to prepare Philip's mind for the problem at hand, for He knew how He would provide for the large gathering of persons present. The first step was to let the disciples know that Jesus intended the people should eat. This He made clear by asking, "Where shall we buy bread?" The disciples, already aware of the power of Jesus, naturally began to wonder what He would do to meet the emergency. To the question, "Where shall we buy bread", Philip answered, "Two hundred pennyworth of bread is not sufficient for them, not even enough to provide a little for each." One of the disciples, Andrew, Simon Peter's brother, then said, "There is a lad here who has five barley loaves and two small fishes; but what are they among so many."

Here was the beginning of a supply of food, though

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five loaves and two fishes were totally inadequate to feed the large number present. But Jesus followed this up by saying, "Make the men sit down." They knew that this command could only be for one purpose. There was plenty of grass there, and the men complied with the orders of the Master in whom they had so much faith. They were thus prepared for what was to follow when they sat down. Those present were about five thousand in number. Jesus took the loaves and, when He had given thanks to God, He distributed them to the disciples, who, in turn distributed them to the multitude. The fishes were likewise distributed, and all received as much as they wanted. When they were satisfied, He said to his disciples, "Gather up the fragments that remain, that nothing be lost." They thereupon gathered them up and filled twelve baskets with the fragments of the five barley loaves. This last command made it evident that there had been more than sufficient to supply the needs of the hungry people.

Now when the people saw the miracle which Jesus had performed, they said, "This really is the prophet who is to come into the world!" Whereupon Jesus, perceiving that they meant forcibly to make Him a king, departed again into a mountain by Himself. The belief that Jesus was the Messiah prophesied in the Scriptures, was gaining ground. The thought was spreading and taking form in uttered words. The words of the Scriptures had taken firm root, and their meaning was now coming into reality, exactly as prophe-

## *According to John Through the Loud Speaker*

sied. The words were being uttered by many, with sincerity and emphasis, thus forming a creative wave which must irresistibly travel on to eternity, ever strengthening as it advances.

When evening arrived, His disciples went down to the sea and, embarking in a boat, they started to go to Capernaum. It was now dark and Jesus had not yet appeared. The sea was becoming roughened by a strong wind. After the disciples had been rowing twenty-five or thirty furlongs, they saw Jesus walking on the sea, approaching the boat, and they were afraid; but He said to them, "It is I, be not afraid." Then they welcomed Him into the boat and it immediately arrived at the shore which the disciples wished it to reach.

The disciples were growing into a united little band in their attachment to their leader, and unconsciously felt that as long as they remained together, Jesus would be with them and, with their aid, would carry on His work. With Jesus near, a sense of security prevailed, and therefore it was with heavy hearts that they had embarked without their beloved leader. Expectation was keen that He would join them at any moment, so when He appeared and their fears calmed, a grateful welcome radiated from their hearts. There is always a feeling of security and comfort when a man is conscious that Jesus serves him as a guide in his travels through life.

On the following day the people who had been left



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standing on the shore saw that there was no other boat except the one in which the disciples had embarked. Jesus had not accompanied them. However, there came other boats from Tiberias to the place near where they had eaten their bread. Realizing that neither Jesus nor his disciples were there, the people got on board the boats and went to Capernaum, in search of Jesus; and when they found Him, they said to Him, "Rabbi, when did you get here?"

Jesus answered them and said, "Verily, verily, I say to you, you seek me, not because you saw the miracles, but because you ate of the loaves and were filled. Labor not for perishable food, but instead labor for food which endures to everlasting life. The Son of Man will give you that, for God the Father has vouched for him." They then said to Jesus, "What shall we do to perform the works of God?"

By causing this question to be asked, Jesus introduced a discussion which He intended should spiritually enlighten all who hear it. He answered them, "To believe in him whom God has sent is the work of God." If a man does not recognize God's will when it is expressed through another who, through His obedience to God's laws, becomes God's agent, then that man is blind and cannot himself do the work of God. To believe in Jesus, is to believe in God. To believe in God is to do God's works.

His questioners then asked, "What sign do you show us that we may see and believe in you? What work

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have you to show? Our fathers ate manna in the desert, as it is written, 'he gave them bread from heaven to eat.' "

Although they were amazed at the miracles which Jesus performed, His questioners were possessed of so little understanding that they could not see how God could work through anyone who, in physical appearance, resembled themselves. They desired more evidence. They were able to quote the Scripture, "He gave them bread from heaven to eat," but could not understand when they were offered bread from heaven through Jesus. They really did not know the meaning of the bread of life. They failed to see that the knowledge Jesus desired them to have of God's laws would give them control over their own lives in such a way that they would not need to seek material bread to sustain the body. Their spiritual understanding was not sufficient for that. However, Jesus replied, "Verily, verily, I say to you, what Moses gave you was not bread from heaven, for it is my Father who gives you the real bread from heaven; for the bread of God is he which comes down from heaven and gives life to the world."

Then they said to Him, "Lord, give us that bread always." And Jesus said, "I am the bread of life; he who comes to me shall never hunger and he who believes in me shall never thirst; but, as I have told you, though you have seen me, you do not believe. All whom the Father sends to me shall come to me, and he

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who does come to me shall never be sent away. For I came down from heaven; not to do my own will, but the will of him who sent me; and his will is, that I lose none of those who are his gift to me; but that I should raise them up again at the last day. And it is his will who sent me, that every one who sees the Son, and believes in him, may have everlasting life. And I will raise him up at the last day."

How very significant is this promise and how very simple it is to accept it! Every one who believes in Jesus may have everlasting life. But it is not sufficient for a man to say that he believes in Jesus, or for him merely to think he believes in Him. A man must believe that God is everywhere; that God is present in his own heart; and that God is in Jesus. He must believe that, because Jesus led such a pure life and understood His Father's laws so intimately, that He was indisputably His Father's son; and that all words spoken by Him were expressions of the Father's will. He must believe that Jesus did not alone exemplify the Father, but that the Father was ever present in Him. Therefore, to believe in Jesus is to understand God. When a man understands God, he is born again and is given eternal life.

The Jews murmured at Jesus for saying, "I am the bread which has come down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he say, 'I came down from heaven?' " Jesus answered them, "Murmur not

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among yourselves. No man can come to me, except he be drawn by the Father who sent me; and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man, therefore, who has heard and learned of the Father, comes to me; not any man has seen the Father except he who is of God; and only he has seen the Father. Verily, verily, I say to you, he who believes in me has everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. The bread which comes from heaven is such that, when one eats thereof, he never dies. I am the living bread which comes down from heaven. If any man eats of this bread, he shall live forever. The bread that I will give is my flesh, which I will give for the life of the world."

"The bread of life" is the food which nourishes men's understanding of life; it is the mental food which gives men a clear knowledge of the laws which govern life. To partake of the "bread of life" is to see God's will whenever and however expressed, and to accept it wholeheartedly. A man nourishes his spiritual understanding with "the bread of life," with the knowledge of God's laws, and with the information that comes to him through the words of Jesus, "I am the living bread which came down from heaven." To understand and believe these words is to understand and believe in the Father and to know His laws of life. Obedience to these laws is rewarded by eternal life. Jesus gave

### *According to John Through the Loud Speaker*

Himself to the service of His fellowmen and sacrificed His body for their salvation. His words are living words from heaven, spoken to men to awaken their inherent powers of understanding, in order that they may voluntarily loosen the bonds which hold them to earthly desires, and to enlist instead in the service of the Father, by radiating love to all His children and His works.

The Jews were still unable to grasp the meaning of the words of Jesus and wrangled with one another, saying, "How can he give us his flesh to eat?" Jesus said to them, "Verily, verily, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you have no life within you. He who feeds on my flesh and drinks my blood possesses eternal life, and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who feeds on my flesh and drinks my blood, dwells in me and I in him. Just as the living Father has sent me, and I live by him, so in like manner he who accepts me shall also live by me. Such is the bread which has come down from heaven; your fathers ate their manna and died, but he who eats of this bread will live forever." The words were spoken in the synagogue as he taught in Capernaum.

Jesus knew that the Jews present were unable to comprehend the meaning of His words, but He also knew that His words would last forever, so that others would know He intended them to be given a spiritual

### *According to John Through the Loud Speaker*

interpretation and thereby that men would know that God makes His wishes known through men; that God very definitely made His laws known to men through Jesus; and that Jesus, through His perfection and His understanding of God's laws, nourished men with spiritual knowledge. Every word uttered by Jesus and every example given by Him is spiritual food having no equal. Those who will partake of it in complete faith will be given eternal life. His words will live forever and their meanings will continually grow into realization until all men will achieve perfection and eternal life. It cannot be otherwise, for the promise has been given in perfect faith. According to God's law, words so uttered always evolve into reality.

Upon hearing Jesus preach as He did, many of His disciples were mystified and said to one another, "Who can listen to talk like this?" Jesus was conscious that His disciples were disturbed by His words and were murmuring over them, and said, "Does this offend you? Then what if you were to see the Son of Man ascending to where he formerly existed? It is the spirit which gives life; the flesh is of no avail at all. The words that I utter are spiritual and they are life. But there are some of you who do not believe."

Jesus knew, from the beginning, who the unbelieving were, and who was to betray Him; that was why He said, "I say to you, that no one is able to come to me except he be directed by my Father."

After that, many of His disciples drew away and



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would no longer associate with Him. Then Jesus said to the twelve, "Do you also wish to leave me?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, and we believe, and are sure that you are the Christ who is the Son of the living God." Jesus answered, "Have I not chosen you twelve, and one of you is a devil?" He referred to Judas Iscariot, the son of Simon, for Judas was to betray Him, and he was one of the twelve.

Those who had followed Jesus since the beginning of His ministry had gathered confidence in their master; and although their understanding of His words was not complete, they gleaned sufficient meaning from them to make them realize that Jesus was speaking in similitudes and was referring to spiritual matters.



LEARN TO KNOW JESUS  
IF YOU DESIRE THE TRUTH  
ABSORB THE GREAT PRINCIPLES  
HE HAS TO GIVE YOU  
*SPIRITUAL UNDERSTANDING*  
*WILL THEN BE YOURS.*



## CHAPTER VII.

**A**FTER this Jesus moved about in Galilee, for He would not go to Judea, because the Jews there were trying to kill Him. He had much work to do for His Father and was determined that it should not be stopped until it was completed and the time had arrived for Him to make the final sacrifice.

The Jewish festival of tabernacles was now at hand, and His brothers said to him, "Leave here and go into Judea and let your disciples witness what you can do; for no man who seeks recognition keeps his actions secret. If you are able to do these things, show yourself to the world." His brothers spoke in this manner because they too did not believe in Him. They knew He had great powers but failed to understand that these powers were given to Him by God and that His works were directed by God. They also failed to discern that Jesus was inspired; that He gained an understanding of God's laws by becoming conscious of the constant presence of the Father, and by obedience to the promptings of His conscience.

Jesus said to His brothers, "My time has not come yet, but your time is always at hand; the world cannot hate you, but it hates me, because I testify that its deeds are evil. Go you to the festival yourselves; I am not going, for my time has not yet come." When He

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had said this, He remained in Galilee. But after His brothers had gone to the festival He changed His mind and went too; not publicly but, as it were, privately.

At the festival the Jews sought Him and asked, "Where is he?" And there was much discussion among the people concerning Him. Some said He was a good man and others that He was misleading the people, but nobody spoke of Him in public for fear of the Jews. When the festival was about half over, Jesus went up into the temple and taught. Then said some of those who had come from Jerusalem, "Is not this the man they want to kill? Yet here he speaks boldly in public and they say nothing to him. Can it be that the rulers have really discovered that he is the Christ? However, we know where this man comes from; but when Christ does come, no one will know where he comes from." While Jesus was teaching in the temple, He noticed this discussion and cried, "You both know me, and where I come from, but I have not come of my own accord. I am sent by one who is true. You do not know him, but I know him, for I am from him, and he has sent me." They then tried to arrest him, but no one laid hands on him, because his time had not yet come. Many of the people believed in him and said, "When Christ comes, will he do more miracles than this man?"

The foregoing shows that Jesus well knew that the world did not like Him because He pointed out the evil

## *According to John Through the Loud Speaker*

of people who preferred following their own selfish desires instead of lending themselves to the service of the Father. In their unfortunate narrowness they believed they were satisfying the requirements of religion by outwardly appearing to observe the rituals prescribed by authorized priests. They had not learned to really love God and to love their fellowmen with true, unselfish hearts. Knowing how the people felt toward Him, Jesus preferred to go to the festival unannounced. In that way He would be successful in preaching the truth to the people for some little time, before sufficient opposition gathered to stop Him. His mission was to teach the people as much of God's laws as He could. The Jews could not believe Jesus, because they knew where He came from, and it was their belief that Christ would appear mysteriously, without anybody knowing from where. They could not see how God could or would work through one of themselves. While they marveled at the wisdom Jesus showed, and at the works He performed, they could not persuade themselves to believe that He was the Christ prophesied in the Scriptures. Yet there was some doubt in the minds of a few, and the differences of opinion resulted in much discussion.

The Pharisees heard that the people were discussing Jesus, so they and the chief priests sent officers to arrest Him. Upon their arrival Jesus said to them, "I will be with you a little longer, then I go to him who sent me; you will search for me but you will not find



*According to John Through the Loud Speaker*

me, and where I go, there you cannot come.” Then the Jews said to themselves, “Where is he going, that we will not find him? Will he go among the Gentiles, and teach them? What does he mean when he says, ‘You will search for me but you will not find me, and where I go, there you cannot come’?”

Upon hearing Jesus, the officers did not arrest Him. They recognized that He spoke with authority and were afraid to interfere with the One who sent Him. It was evident to them that Jesus referred to God or to some great authority not known to them. Yet some of the Jews present were so material in their thoughts that they failed to glean the slightest meaning from the words of Jesus.

During the last day, the great day of the festival, Jesus exclaimed aloud, “If any man thirst, let him come to me and drink. He who believes in me, ‘out of his body,’ so the Scripture says, ‘will flow rivers of living water.’” By this He meant that there would be given to those who believed in Him the power to radiate a spiritual conception of life. He meant that any man who was thirsty for the truth should come to Him and learn it. He stood ready to impart to others His knowledge of His Father’s laws. Those who believed in Him would be possessed of trusting hearts and would comprehend the spiritual meaning of His words. They too would perceive how they were one with the Father and that they should do only those things that were good. Their hearts would be filled with love for

*According to John Through the Loud Speaker*

their fellowmen and with a desire to serve them. They would radiate the true principles of life; from them would flow rivers of living waters. As yet the Holy Ghost (spiritual understanding) was not mentioned, because Jesus Himself was not yet accepted as the Messiah.

Upon hearing the references Jesus made during the last day of the festival some of the people said, "Of truth, this is the Prophet," while others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Do not the Scriptures say that Christ shall come from the offspring of David, and out of the town of Bethlehem, where David was?" Thus there was a division of opinion among the people; some wanted to arrest Jesus, yet no one laid hands on Him. When the officers went back to the high priests and Pharisees, they were asked, "Why have you not brought him?" To this the officers answered, "No man ever spoke as he does." The skeptical Pharisees retorted, "Are you misled as well? Have any of the rulers of the Pharisees believed in him? As for this mob, with its ignorance of the law, it is accursed." Nicodemus, one of their number, and the ruler of the Jews who had previously come to Jesus one night, spoke up and said, "Does our law judge any man before it hears him and learn what he does?" The priests and Pharisees replied, "Are you also from Galilee? Search and you will see that no prophet ever comes out of Galilee."

Because of the bitter feeling the priests and Phari-

## *According to John Through the Loud Speaker*

sees entertained for Jesus, it was not possible for them to interpret the Scriptures broadly. The prophecies had been fulfilled through the birth of Jesus occurring at Bethlehem, and through the direct lineage of His parents from King David. But the priests were only willing to recognize that Jesus was brought up in Galilee, and that the Scriptures made no mention of the Christ coming from there. In their narrowness they overlooked the prophecy, "He shall be called a Nazarene," and that Jesus was brought up in the town of Nazareth, which justified His being called a Nazarene. Those who heard Jesus speak marveled at His wisdom, and knew that He was superior to themselves, but at the same time they could not believe that one in their midst could be endowed with authority from God, and guided by a supreme, all-pervading intelligence.

The priests feared the truths which Jesus spoke. They realized that His words were indeed truths and that if they were accepted by the people, their own authority would be weakened. They were not willing to renounce selfishness and enlist themselves freely in the service of God and by so doing follow the dictates of intelligence and become devoted workers for their fellowmen. The rituals they prescribed were based on narrow interpretations of the Scriptures. These interpretations were found to suit their own purposes and to satisfy the people concerning their authority. While the priests realized the truth of the words of Jesus, they were incapable of grasping their real meaning and

felt it safer not to try to do so. However, a few people of more open mind became interested in Jesus and believed that He was no ordinary man. These listened to Him sympathetically and tried to assimilate His teachings, but progress in this direction was tedious. They could not understand the spiritual truths He taught, for this necessitated abandonment of some of the traditions of generations. The great difficulty of unfettering one's powers of understanding, even for those seeking light and having more intellectual training than their fellows, was shown in the inability of Nicodemus to understand Jesus. He surely wished to do so and was loyal in his support of Jesus when the latter was unfairly attacked by the priests and Pharisees. He endeavored to reason with the persecutors and to keep them within the bounds of the law. Nicodemus had gained great respect for Jesus without having gained a full comprehension of His teachings. It is not, therefore, astonishing that those with less respect for Jesus found themselves completely mystified by His words.

NO MAN HAS THE RIGHT  
TO CONDEMN ANOTHER,



SYMPATHY AND GUIDANCE  
IS THE EXERCISE OF LOVE



BE GENEROUS TO THE  
TRANSGRESSOR AND HELP  
OVERCOME HIS MISUNDERSTANDING



## CHAPTER VIII.

**J**ESUS went to the Mount of Olives and early in the morning He returned to the temple. There all the people came to Him, and He sat down and taught them. The Scribes and Pharisees brought a woman who had been caught in the act of adultery and made her appear in His presence, and said, "Master, this woman was taken in the very act of adultery. Now Moses commanded us in the Law to stone such people, but what do you say?" They said this to test Him, thinking He would assume for Himself greater authority than the law of Moses, and thus give them an opportunity to bring a charge against Him. Jesus knew well that they did not sincerely desire His opinion and that they were conspiring to involve Him in a controversy with the rulers. In order to cause the Scribes and Pharisees to emphasize their question, Jesus did not reply immediately, but stooped over and began writing on the ground with His finger as if He were not heeding them. Thereupon they persisted with their question. He rose and said to them, "He that is without sin among you, let him first cast a stone at her." And again He stooped down and wrote on the ground. His questioners were all sinners and each one, conscious of disobedience to the law, felt convicted by his own conscience. Believing themselves to



*According to John Through the Loud Speaker*

be unobserved by Jesus, who continued writing on the ground, they stole away, one by one, beginning with the older men, until Jesus was left alone with the woman standing before Him. Upon looking up and seeing no one but the woman, He said to her, "Woman, where are your accusers? Has no one condemned you?" She said, "No man, Lord." And Jesus said to her. "Neither do I condemn you; go and sin no more."

Jesus, knowing that His words would last forever, intended that this lesson should be not alone for those who had been present but for those of all generations to follow. He wished it to be distinctly realized that no man has a right to condemn another, especially when he himself is unable to claim freedom from sin. Even though a man has not disobeyed the laws of God, he is not given the right to condemn another who has. This Jesus exemplified when He said to the woman, "Neither do I condemn you; go and sin no more." It was His right and duty to advise the woman to "sin no more." So it is the right of all men to urge others to refrain from disobedience to the law.

After this Jesus again spoke to the people, saying, "I am the light of the world; he who follows me shall not walk in darkness, but shall have the light of life," meaning that those who followed His teachings would see clearly the laws of life. The Pharisees, however, believed that Jesus was boasting of Himself and retorted, "You make statements of yourself; your statements are not true." Jesus replied, "Though I testify

## *According to John Through the Loud Speaker*

of myself, my testimony is true, for I know where I came from and where I am going, whereas you cannot tell where you came from or where you are going. You judge by appearances while I judge no man. Yet if I judge, my judgment is true because I am not alone, for I am with the Father, who sent me. You know it is also written in your law, that the testimony of two men is true. I testify for myself and the Father who sent me also testifies for me." This statement mystified the Pharisees, for they could see no evidence of the Father's presence; they knew nothing of the all-pervading intelligence. Jesus had told them that they judged by appearances because He knew they were unable to understand anything except material things. The Scriptures cited that the testimony of two persons was valid and Jesus here made it known that the Scriptures meant that, when the testimony of any one was supported by the Father, it was valid. The Father is always present and will support every man who testifies with an understanding and pure heart. When a man knows the Father is present within him, and is guided by His voice which he hears through his conscience, that man and the Father are together. This is what Jesus meant when He said, "I am not alone for I am with the Father." He and the Father testified to the mission of Jesus. "I am the light of the world." The Father and Supreme Intelligence are One.

The Pharisees asked, "Where is your Father?" And Jesus answered, "You know neither me nor my

*According to John Through the Loud Speaker*

Father. If you had known me you would have known my Father also." They would have recognized the Unity of supreme intelligence. These words He spoke in the treasury, as He was teaching in the temple, but no one arrested Him because His time had not yet come.

Then said Jesus again to them, "I go my way and you will seek me and will die in your sins; where I go, you cannot come." Then the Jews said, "Will he kill himself? Because he says, 'where I go, you cannot come,' " He replied to this, "You are from beneath, I am from above; you are of this world, I am not of this world. I therefore said to you, that you will die in your sins, for if you do not believe that I am the Son of God, you will die in your sins." Jesus wished the Jews to know that they were material in their thoughts and desires and that, through this narrow view, they were bound to the earth and earthly things. They could not follow Him because they were too selfish to free themselves of earthly things. Possession meant much to them, and there was a reluctance to share freely with their fellowmen the things that had been individually acquired. Jesus was not bound to material things; He knew that the Father gave freely of all the good things of the earth to those who served Him. He knew that there was an abundance for all; and to give to another that which one already possessed in no way deprived the giver. Those who bind themselves to

## *According to John Through the Loud Speaker*

earthly things will perish in the evolution of events. This selfishness comes from lack of comprehension that all men are united in the great universe, and that one man cannot separate himself from his fellows without a rupture in the harmony of life. To believe otherwise is an error of thought, which Jesus calls sin.

In their lack of understanding of His statement, the Jews asked Jesus, "Who are you?" He replied, "Why should I talk to you at all? I have many things to say to you and many a judgment to pass upon you; but he who sent me is true, and I speak to the world of those things which I have learned from him." They did not know that He was speaking of the Father, because they had not learned that a man could listen to the Father by listening to his own conscience. They were not capable of discerning that, because Jesus was able to hear the voice of the Supreme Intelligence through His conscience, His words were as if they came direct from that source.

Jesus continued, "When you have lifted up the Son of Man, you will then know who I am and that I do nothing of my own accord, but speak of these things as the Father has taught me. He who sent me is with me; the Father has not left me alone, for I always do those things that please him." As He said this, many believed Him. "If you are governed by my word, then you are indeed my disciples, and you will know the truth and the truth will make you free." The people

*According to John Through the Loud Speaker*

were bonded to their earthly possessions and their greed was causing them to tighten this bond through their desire to obtain more earthly goods. They did not realize that they were enslaving themselves, because they lacked knowledge of the truth which Jesus offered them. In their ignorance they said to Jesus, "We are the descendants of Abraham and we have never been the slaves of any man. Why do you say, 'You will be made free?'" Jesus answered them, "Verily, verily, I say to you, whoever commits sin is the servant of sin; and the servant does not abide in the household forever, but the son of the house does. Therefore, if the Son sets you free, you will be really free. I know you are the descendants of Abraham, but you seek to kill me, because my word makes no headway with you. I speak of what I have seen with my Father, and you do what you have seen with your father."

They again retorted, saying, "Abraham is our father." To this Jesus replied, "If you were Abraham's children you would do the works of Abraham; whereas you now seek to kill me, a man who has told you the truth which has come to me from God. This Abraham did not do. You do your father's deeds."

The Jews were still unable to grasp the meaning of the words uttered by Jesus. The desire of personal possession and power and an unwillingness to share freely with all the things already possessed, were not

regarded as a violation of the laws of life. Selfishness was not regarded as an error; it was not a sin in their eyes, so long as they did not violate their laws, as they understood them. They were willing to be enslaved to earthly things and considered themselves free as long as they were not held as slaves by their fellowmen. Jesus told them that they were the servants of sin. He also told them that He regarded Himself the same as other men when He referred to Himself as "a man who has told you the truth." This He desired them to know in order that they might see that it was within their power to learn the truth as He had learned it. He did not deny that they were the children of Abraham, but He let them know that their deeds were unlike those of their ancestor, and not in accord with the truth as it had been taught to Jesus.

Not satisfied with what had been said, they continued, "We are not bastards; we have one father, even God." Jesus said to them, "If God were your Father, you would love me, for I came here from God; I did not come of my own accord, but he sent me here. Why do you not understand my speech? Because you do not listen to what I am saying. You belong to your father—evil—and the lusts of your father you will do. He was a murderer in the beginning and did not abide in truth, because there was no truth in him. It is his nature to tell a lie, for he is a liar, and the father of lies. Because I tell you the truth, you do not believe



*According to John Through the Loud Speaker*

me. Which of you can convict me of sin? If I spread the truth, why do you not believe me? He who is of God has God's word. You therefore are not of God because you do not hear his word." They were not of God because they denied God. God was present in them and ready to help them, as He is ready to help all His children. Through egotism and selfishness they shut God out from their hearing and instead accepted evil as their guide. They knew not God as their Father, the maker of heaven and of earth; but instead could know only earthly parentage, as expressed in flesh and blood. As long as they were unable to acknowledge God as their Father, they could not expect to be of God. Their failure to express God's will isolated them from the Father and confined them within the limits of their own narrow ego. They did not live in truth for they did not understand the truth, or that it was the Father's law; therefore they lived in untruth—that is to say, in denial of God's law; it was their nature "to tell a lie."

It was in this way that Jesus told the Jews of the error of their ways, but they did not listen sympathetically, and asked Him, "Are we not right in saying you are a Samaritan, and that you are mad?" Jesus replied, "I am not mad; I honor my Father, and you dishonor me. I seek not my glory; there is someone else who cares for that and he is the judge. Verily, verily, I say to you, if a man adheres to my sayings, he will

never see death." Jesus did not heed the question as to His being a Samaritan. His nationality or where He came from was of no consequence. He was the Son of Man and had already let this be known; He also let it be known that He was sane and that He did not seek his own glory. He was spreading the truth for the benefit of all who would accept His word. He promised them that if they would abide by His saying, they would never see death. Obedience to the laws of God makes a man one with God and by this Unity is given eternal life.

The utterance of this promise excited the Jews and they exclaimed, "Now we are sure you are mad. Abraham and the prophets are dead, and you say, 'If a man adheres to my saying, he will never see death.' Are you greater than our father Abraham who is dead? The prophets, too, are dead. Whom do you claim to be?" Jesus answered, "If I honor myself, my honor would count for nothing. It is my Father who honors me; you say 'He is our God,' yet you have not known him, whereas I know him. If I should say I do not know him, I would be a liar like yourselves, but I do know him and obey his word. Your father Abraham rejoiced that he was to see my day; he did see it and was glad." Then said the Jews, "You are not yet fifty years old, and have you seen Abraham?" Jesus replied, "Verily, verily, I say to you, before Abraham was, I am." Then they took stones and cast at Him,

*According to John Through the Loud Speaker*

but Jesus hid Himself and made His way out of the temple, and going through their midst passed on His way.

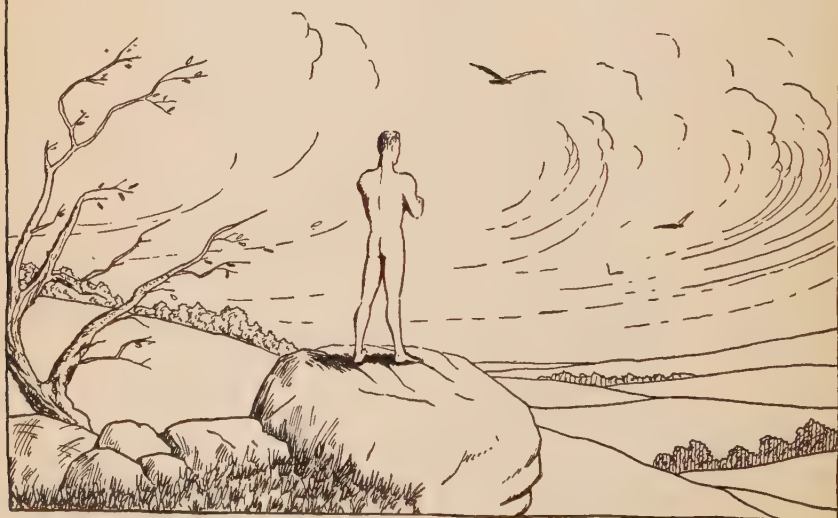
God the Father has existed since the beginning; He is now, and ever will be, eternal on the earth and in the heavens. To be in union with God gives one eternal life. There is no measure of beginning or ending. To be one with God is to live with God in spirit and in obedience to His laws; Jesus taught us this and practiced what He preached. He felt the presence of God always, and ever devoted his effort to awaken in His fellowmen a consciousness of the voice of God. If they only would listen and hear His voice in their conscience, and let their hearts fill with love for their Father and all of their Father's children, Jesus promised that they would be as one with the Father and never see death. By the example of His own life, Jesus wished the people of this world to learn how it is possible for every one to attain unity with the Supreme Intelligence. He distinctly reminded those to whom He spoke that His coming had been prophesied in the Scriptures and now He quietly affirmed to those in His presence, "Before Abraham was, I am." Jesus existed in spirit when His coming on earth was prophesied even before Abraham's time. And Abraham knew of this prophecy. It was known that the Christ was to be of the lineage of David, and that He would be known as a Nazarene. These were written in the Scriptures and

*According to John Through the Loud Speaker*

were repeatedly spoken of by the priests. The people could not hear the voice of God in their own conscience, for they had shut off this channel of communication through narrowmindedness. Jesus therefore appeared as one of themselves; as one whom they could recognize as of this material world; and as one who spoke words which they could comprehend.

Jesus lived before Abraham, lives now, and ever will live.

TO AVOID INHARMONY  
WALK IN THE LIGHT \* \* \*  
CLEANSE YOURSELF OF  
SELFISH MOTIVES AND DO  
THE WORK FOR WHICH GOD  
SENT YOU —————



## CHAPTER IX.

**A**S Jesus passed along, He saw a man who had been blind from his birth. His disciples asked Him, saying, "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered, "Neither for his sin nor for his parents, but that the works of God might be made manifest in him. I must work the works of the one who sent me while it is yet day; for the night approaches when no man can work. As long as I am in the world, I am the Light of the world." When the laws of God are violated, discord results. The conflict which was manifest in the blind man was not brought about directly by his own sins or those of his parents, but resulted from inherent transgressions of nature's laws which generally prevailed among men. The transgressions of the parents, or of the blind man himself, were probably no greater than those which the customs of the times accepted as proper. The whole community, therefore, shared the responsibility for the blind man's condition. All were blind to the truth. There was much work for Jesus to do during His stay on earth. He keenly felt the urge to clarify His Father's law, and to this end told them, "I am the light of the world."

When He had thus spoken, He spat on the ground and made clay of the spittle, and anointed the eyes of



*According to John Through the Loud Speaker*

the blind man with the clay; then He said to him, "Go and wash in the pool of Siloam." So he went and washed them and went home, seeing. Whereupon his neighbors, and others who had known him to be blind, said, "Is not this he who sat and begged?" Some said, "Yes"; cautious ones said, "He looks like him"; but he said, "I am he." Thereupon they asked him, "How were your eyes opened?" and he answered, "A man called Jesus made clay and anointed my eyes and said to me, 'Go and wash in the pool of Siloam,' and I went and washed and I received my sight." Upon their asking, "Where is he?" he said, "I do not know."

They brought to the Pharisees this man who had once been blind. Now it was on the Sabbath Day when Jesus made clay and opened his eyes. The Pharisees asked the man how he received his sight. He answered them, "He put clay on my eyes and I washed them and now I can see." Some of the Pharisees thereupon said, "This man is not of God, because he does not keep the Sabbath Day," while others said, "How can a man who is a sinner do such miracles?" They were divided in their opinions, so they again turned to the one who had been blind and asked him, "What have you to say about him for opening your eyes?" The man replied, "I say he is a prophet." But the Jews did not believe that he had been blind and had received his sight, until they called his parents and asked them, "Is this your son who you say was born blind? How then does he now see?" His parents answered, "We know that

*According to John Through the Loud Speaker*

this is our son, and that he was born blind; but by what means he is now able to see, we do not understand, nor do we know who opened his eyes. He is of age, ask him; he will speak for himself." His parents spoke these words because they feared the Jews, who had already agreed that if any man claimed to be the Christ, he would be expelled from the synagogue. It was because of this that his parents said, "He is of age, ask him."

They again called the man who had been blind and said to him, "Give God the praise; we know that this man is a sinner." To which he replied, "Whether he be a sinner or not, I do not know; but I do know that I was blind and now can see." Then they said to him, "What did he do to you? How did he open your eyes?" He answered, "I have told you already and you did not listen; why would you hear it again? Will you also be his disciples?" Then they reviled him and said, "You are his disciple, but we are disciples of Moses, but we do not know where this fellow comes from." He said, "Why, this is a marvelous thing; you do not know where he came from, and yet he has opened my eyes. Now we know God does not hear sinners but does hear any man who worships him and does his will. Since the world began, it is unheard of that anyone should open the eyes of one born blind. If this man were not of God, he could do nothing." They then retorted, "You were altogether born in sin

*According to John Through the Loud Speaker*

and yet you presume to teach us?" They then cast him out.

The controversy which followed the opening of the blind man's eyes illustrated how blind to the truth the people were and how unwilling to have their own eyes opened. It showed how greatly they were in need of enlightenment and of the light which Jesus offered them. Words from Jesus were not sufficient to make a deep impression on their dull minds. Nothing less than a physical illustration would arrest their attention and cause them to discuss seriously the works of Jesus. Even when they were given demonstrations of healings, they were not able to comprehend the significance of the work; but these demonstrations served as a nucleus in their hearts from which radiated an increasingly spiritual understanding of the Father's laws. Jesus knew this and for this reason He persisted in His work. He knew that His teachings would not bear fruit immediately but that it would take many generations for His words to ripen into understanding.

Jesus heard that the man He had healed of blindness had been cast out; and when He found him, Jesus said to him, "Do you believe in the Son of God?" To which the man answered, "Who is he, Lord, that I may believe in him?" And Jesus said, "You have seen him and it is he who is speaking with you." The man then said, "Lord, I believe"; and he worshipped Him. Then Jesus said, "It is for judgment that I have come into this world; to make the blind see and to make

*According to John Through the Loud Speaker*

those who see, blind." On hearing this some of the Pharisees who were with Him said to Jesus, "Are we blind also?" Jesus told them, "If you were blind you would be without sin; but since you say, 'We see,' your sin remains with you."

The blind man who had been made to see frankly acknowledged his belief in the Son of God and in all faith asked Jesus who He was. In His own words Jesus made it clear that the Son of God was the One who had healed him. He wished it known that He had authority to teach in the name of the Father. He came to open the eyes of men to their true relationship to God. Those who were ignorant He would enlighten and teach them that the Father is everpresent and ready to guide them in all their ways; that all they need to do is to call upon the Father, with unfaltering and faithful hearts, to guide them in all things, and thereby become conscious of His presence. To those who claimed deeper wisdom and who believed in their own mental superiority, Jesus urged to relinquish their superficial knowledge and to begin their education again even as new-born babes. With innocent hearts and childlike faith they would more easily learn that they were true children of the Father than they could with their former misdirected education.

Because of the words of Jesus there was again a division among the Jews; and many of them said, "He is mad. Why listen to him?" Others said, "These are not the words of a madman. Can a madman open

*According to John Through the Loud Speaker*

the eyes of the blind?" The poor people sorely needed help, for they were indeed groping in darkness and were unable to understand Jesus. Many of them could not see that He was working to help them and raise them into their rightful inheritance.

Then came the festival of Dedication at Jerusalem; it was winter and Jesus used to walk in the temple in Solomon's porch, and the Jews gathered about Him and said to Him, "How long are you going to keep us in doubt? If you are the Christ, tell us plainly." Jesus answered them, "I have told you but you do not believe me; the works that I do in my Father's name bear evidence of my authority; but you do not believe, because you do not belong to my sheep. My sheep hear my voice; and I give to them eternal life; they will not perish, neither shall any man pluck them out of my hand. My Father, who gave them to me, is greater than all, and no man is able to pluck them out of my Father's hand."

What more assurance could the people desire than that given to them by Jesus! When they asked Him if He were the Christ, He told them that He was. They would not believe Him, yet He offered them, as proof of His authority, the works which He had performed in His Father's name. These unfortunate people were not accustomed to direct their thoughts to other than material things. They craved material possessions; each desired more than his neighbors. To be without property was an acknowledgment of poverty and dire

*According to John Through the Loud Speaker*

need; to be in the mire; to suffer and be rejected by society. Worldly possessions were therefore coveted and all manner of means resorted to to obtain them. From childhood their minds had been accustomed to no other thought; property had become the basis of life. It therefore was not to be expected that they could suddenly be transformed; that they could comprehend the constructiveness of thought; the unity of God with all things; that they were all His children and could share equally in all things by observing His law. They were stray sheep and did not know their shepherd's voice. However, their lives were not in vain, for the controversies which resulted from their unbelief serve to emphasize the work of Jesus and to transmit knowledge of it to future generations.

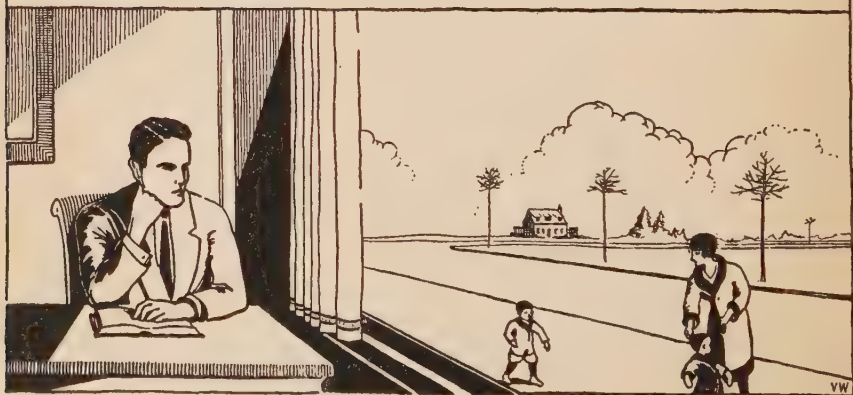


With it you can commit no  
wrong and will give  
*WHOLEHEARTED SERVICE.*

YOU ARE PREPARED TO  
GATHER UNDERSTANDING  
AND BECOME AS ONE WITH  
GOD

HOW SIMPLE IS THE THOUGHT,  
DVEST YOURSELF :: :: ::  
OF INDIFFERENCE AND HATE.

In the vacancy that's left,  
True unselfish love creeps in



## CHAPTER X.

**J**ESUS desired that all men should learn the ways of God by freeing their minds of earthly thoughts and becoming as little children who confidently believe in their teacher. He knew, that in no other way could they gain spiritual understanding; that there is only one path to this goal—the path of confidence, faith and love—and that it can only be traversed step by step and little by little. There is no other way to reach the kingdom of heaven and an understanding of God's laws. Jesus wished to discourage any belief that a short route was possible and to encourage acceptance of His teachings; so He told His listeners the following parable:

“Verily, verily, I say to you, he who does not enter by the door into the sheepfold, but climbs up some other way, is a thief and a robber. But he who enters by the door is the shepherd of the sheep. He may open the gate, and the sheep hear his voice; he calls his own by name and leads them out. Then he goes before them and the sheep follow him. They will not follow a stranger, but will flee from him, for they do not recognize the voice of a stranger.”

The Jews did not understand the meaning of this parable, so Jesus spoke again and said, “Verily, verily, I say to you, I am the shepherd of the sheep; all who

*According to John Through the Loud Speaker*

ever came before me have been thieves and robbers, and the sheep did not hear them. I am the door; whoever enters by me shall be saved, he shall go in and out and find pasture. The thief only comes to steal, to kill, and destroy. I have come that they may have life and have it abundantly. I am the good shepherd, and the good shepherd gives his life for the sheep. The hireling who is not the shepherd and who does not own the sheep, flees when he sees the wolf come and abandons the sheep, leaving them to be caught and scattered by the wolf. He abandons the sheep because he is a hireling and cares nothing for them. I am the good shepherd and know my sheep and my sheep know me (just as the Father knows me and I know the Father) and I lay down my life for the sheep. And I have other sheep which are not of this fold; I must bring them in also, and they will hear my voice, and there shall be one fold and one shepherd. My Father loves me because I lay down my life, that I might take it up again. No man takes my life from me, but I lay it down myself. I have the power to lay it down, also the power to take it up again. This commandment I have received from the Father. I and my Father are one."

It was through these words that Jesus intended the people should know that He was the shepherd who had the interest of His flock at heart, and that through Him His followers could gain an understanding of God's laws, and have life without restriction. He

*According to John Through the Loud Speaker*

made it known that He was to give His life for His followers; that they might learn the truth and pass it on to future generations. He could lay down His life and take it up again at will. The same privilege is accorded His followers, for they too are one with the Father. They only have to recognize this relationship and feel it in their hearts. To do so, their hearts must be filled with love. They must love the Father, love their brothers and sisters, who are their Father's children, and love all of the Father's works. With their hearts filled with love, they can commit no error; selfishness cannot be present; they will only know how to perform good service. Their lives will be devoted to the uplift of their Father's children whom they see in their fellowmen. Good only will radiate from them, for nothing else but good can come from true, unselfish love. Jesus had learned this from infancy and truly loved God and His fellowmen. Through the love which filled His heart He came to know that He and the Father were one, and that through this unity, He had complete control of His own life. Those who professed to be spiritual leaders, but who were not free from selfish motives, He characterized as thieves and robbers, because they sought gain at the expense of their followers.

As before, the Jews did not understand Jesus, and they again took up stones to stone Him. In answer to this threatened violence, Jesus said, "Many good works have I shown you from my Father; for which of

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those works do you stone me?" The Jews answered Him, saying, "We do not stone you for a good work, but for blasphemy; and because you, being a man, make yourself God." Jesus answered, "Is it not written in your law, 'I said you are gods'? If those who received the word of God were called gods by the Scriptures, and the Scriptures cannot be broken, why do you then say to him whom the Father has sanctioned and sent into the world, 'you are blaspheming,' merely because I said, 'I am God's Son'? If I am not doing the works of my Father, do not believe me, but if I am, then believe the deeds, in order that you may know and believe that the Father is in me and I in him."

This was indeed a simple request. Jesus did not ask those present to believe His word but instead to believe His works, which they all recognized could only be performed by one possessed with authority greater than their own. He knew how difficult it was for them to recognize in Him one who, through the purity of His thought, could claim direct relationship with God; and how that relationship enabled Him to perform the works of God. Their habits of thought made it exceedingly difficult for them to comprehend the meaning of the words of Jesus; but the greatness of His works, which were deemed to be miracles, might lead them to believe that it was the Father in Him who performed them.

Once more they tried to arrest Jesus, but He made His escape, crossing the Jordan and returning to the

place where John first baptized. There He remained and many came to Him, saying, "John performed no miracle, but all things which John said of this man were true." And many believed in Him there.

Thus the efforts of Jesus were not for naught. While these were seemingly small beginnings, they were really to serve as foundations upon which to build a structure which was to endure forever.



THE THOUGHTS OF SEVERAL  
PERSONS, UNITED IN A SINGLE  
PURPOSE, PROJECT A FORMATIVE  
POWER INFINITELY GREATER THAN  
CAN COME FROM INDIVIDUAL  
SEPARATE THOUGHTS. :: ::  
THINK ALOUD —————  
LET YOUR LIFE BE AN OPEN BOOK  
LET YOUR FELLOWMEN KNOW  
YOUR WISHES :: :: :: :: ::  
INVITE THEM TO JOIN YOU IN THEM  
THEN SURELY AND COMPLETELY  
WILL THEY BE FULFILLED —————



## CHAPTER XI.

**N**OW a certain man was sick named Lazarus of Bethany, the town where Mary and her sister Martha lived. Mary and Martha were the sick man's sisters. It was the same Mary who anointed the Lord with perfume and wiped His feet with her hair. Jesus loved Martha and her sister and Lazarus; so the sisters sent to Him, saying, "Lord, he whom you love is sick." When Jesus heard it, He said, "This sickness is not to end in death; it is for the glory of God, that the Son of God might be glorified thereby." So, when He heard of the sickness He stayed where He was for two days, and at the end of that time He said to His disciples, "Let us return to Judea." His disciples then said to Him, "Master, the Jews of late sought to stone you; would you go there again?" Jesus answered, "Are there not twelve hours in a day? If any man walks during the day, he does not stumble because he sees the light of this world; but if a man walks in the night, he stumbles, because there is no light in him."

By these last words, Jesus teaches us that we must always walk in the light. When we see the path which duty requires us to follow, we should take that path, for we will then do so with our eyes open and will not stumble. To know one's duty and to unhesitatingly

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accept it, and undertake to perform it, is to follow a well-lighted path along which every step is taken firmly and confidently. The time to walk is when duty is clearly defined in one's mind; when it is as clear as the light of day. When the darkness of night is upon us, that is the time to remain inactive, for uncertainty will accompany every step. Not to feel the presence of God and His guiding spirit is to be in darkness; the path of life will be uncertain and strewn with difficulties. But when there is an everpresent consciousness of God within one, and a loving respect for His messages, given through the whisperings of conscience, then it may truly be said that the light of the world is seen and that spiritual intelligence prevails.

When Jesus received the message from Mary and Martha, He knew that an occasion had arrived whereby the work of God would be recorded. He saw His duty as clearly as the light of day. To carry out God's plan, He should tarry for two days before returning to Judea. His one purpose was to serve His Father; His steps did not falter and He had no fear of personal injury. He prepared the conscious thoughts of His disciples constructively to aid Him in the momentous demonstration of God's laws which was about to occur, by first saying to His disciples, "This sickness is not to end in death, but is for the glory of God, that the Son of God might be glorified thereby." Then He added, "Our friend Lazarus is sleeping; I am going to waken him." When Jesus told them this,

His disciples said, "Lord, if he is sleeping, he will get well." Jesus, however, had been speaking of his death; but the disciples thought He had spoken of natural sleep, so He told them plainly, "Lazarus is dead; and for your sakes I am glad I was not there, that you may believe. Come, now, let us go to him." They would not be surprised upon arriving at Judea and finding Lazarus dead; Jesus had prepared them for that. They knew Jesus was to go to him to "waken him," that the Son of God might be glorified. The latter thought had already been in their minds for two days. The disciples were thus prepared before starting on their journey. Thomas said to his fellow-disciples, "Let us also go, that we may die with him."

When Jesus arrived, He found that Lazarus had already lain in the grave four days. When Martha heard of the arrival of Jesus, she went out to meet Him, while Mary remained at home. Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But I know that, even now, whatever you ask of God, He will give it to you." Jesus said to her, "Your brother shall rise again." "I know," said Martha, "he shall rise again at the resurrection, on the last day." Jesus said to her, "I am the resurrection and the life; he who believes in me, though he were dead, yet shall he live; and he who lives and believes in me shall never die. Do you believe this?" "Yes, Lord," she replied, "I believe you are the Christ, the Son of God, who was to come into the world." With

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these words she went her way, and secretly called Mary, her sister, saying, "The Master is come and calls for you." As soon as Mary heard this she arose quickly and came to Him.

Jesus knew that it was necessary for the sisters to express belief in Him and for those present to hear it. Martha unhesitatingly exclaimed that God would do whatever Jesus asked, and said, with a believing heart, that Jesus was the Christ foretold in the Scriptures. From the time Jesus had received word that Lazarus was sick, He constantly held in His mind God's law, that all desire is accomplished through the formative word or conscious thought, and accordingly did everything in His power to bring to His aid constructive thoughts in those near Him.

Jesus had not yet reached the town but was still at the place where Martha had met Him. Bethany is not far from Jerusalem, being about fifteen furlongs away, so many of the Jews had been able to come and comfort the bereaved sisters; and when the Jews, who were comforting Mary inside the house, noticed her rise hurriedly and go out, they followed her, saying, "She goes to the grave to weep there." But when Mary came to where Jesus was, she dropped at His feet, crying, "Lord, had you been here, my brother would not have died." When Jesus saw Mary weeping and also the Jews who came with her, He was deeply affected, and asked, "Where have you laid him?" "Lord, come and see," they said, "Could not this man,

who opened the eyes of the blind, have prevented him from dying?" This affected Jesus deeply on His way to the grave. It was a cave, and a stone lay upon it. Jesus ordered, "Take away the stone." And Martha, the dead man's sister, exclaimed, "Lord, by this time he will stink, for he has been dead four days." Jesus said to her, "Did I not tell you that, if you would believe, you should see the glory of God?" This reminder was intended to restore Martha's confidence in the words of belief she had previously uttered. The Jews knew that Jesus had restored the sight of the man who had been blind since birth, and therefore knew that He had the power to perform miracles; so they, too, were prepared, in their small way, to aid Jesus with what belief in Him they had gained. Thus prepared, Jesus was confident and deliberate; and ordered, with authority, that the stone which closed the grave should be removed.

Then they removed the stone from the grave. Jesus lifted up His eyes and said, "Father, I thank you that you have heard me; I know that you always hear me; but because of the people which stand by I say it, that they may believe that you have sent me."

This sincere prayer of thanks, so gratefully expressed, not only strengthened Jesus spiritually, but did much to bring those who were present closer to the Father, through their growing belief in Jesus. They heard Him address the Father and acknowledge that He knew the Father always heard Him. They heard



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Him speak to the Father of themselves and were thus drawn into a conscious unity with Jesus and the Father. The occasion was a fitting one for spiritual growth, for the bosoms of all present were filled with sympathy; and they had been prepared, through the formative words, for greater happenings to come. Jesus sincerely desired that those present should believe in Him, for He wished them to learn more of the Father. This they could do best through Him. The Father's work which was about to be performed through Him, would do much to bring into their minds the reality of the unity of Jesus with God. He frankly let them know what He had in mind when He audibly expressed His thanks to the Father.

At the conclusion of His prayer, Jesus cried with a loud voice, "Lazarus, come forward!" And he who had been dead came out, bound hand and foot with grave clothes; and his face was bound up with a napkin. Jesus said, "Untie him and let him go!" Thus, with a true knowledge of God's law and complete faith in it, Jesus prepared the minds of those present to aid Him in His work, by expressing the will of God in words understandable to His hearers; in words of authority; in words of command; in words that brought back to life one who had been dead. The will to bring Lazarus to life was shared by all present, making a harmony of constructive thought which was added to the great powers of Jesus Himself.

All things which are dead may be brought back to

life, if there is sufficient will to do so. One who has unhappily departed from righteous living may be restored to obedience through the proper exercise of the will. If one's conscience has died of suffocation from selfishness, it can be restored to life by a renunciation of selfish evils and the will to hear the dictates of God.

Many of the Jews who had come to visit Mary, and who witnessed the things which Jesus had done, believed in Him, but some of them went to the Pharisees and told them what Jesus had done. Thereupon the Chief Priests and the Pharisees gathered in council and said, "What shall we do? for this man performs many miracles. If we let him thus alone, all men will believe in him, and the Romans will come and suppress our holy place and our nation." But one of them, named Caiaphas, who was the high priest that year, said, "You know nothing about it. You do not understand that it is better for the people that one man should die instead of the whole nation should perish." He did not say this simply of his own accord, but as he was high priest that year, he prophesied that Jesus was to die for the nation; and not for the nation only, but also that He might thereby gather together the scattered children of God.

The consternation of the priests caused by the sayings of Jesus, and more especially because of the miracles He performed, were doing much to make the people believe in Him. This was natural under the circumstances. The words of Jesus were revolutionary

*According to John Through the Loud Speaker*

and, if generally accepted, would upset and nullify the authority of the priests and might even disrupt the customs of civil life, because the laws covering possession of property could no longer be recognized by the possessors. If all felt wholehearted, brotherly love in their hearts and truly believed that their fellowmen were, with themselves, children of the one spiritual Father; and that as such each should share freely with others all things which might come into the possession of any one, the customs of generations upon generations would be renounced. The ruling classes would no longer rule, but would lovingly serve one another as well as those who formerly served them. Their property would be given for the free use of those immediately requiring it. It was indeed impossible for people with mental habits which had become an integral part of their lives and beliefs to throw these habits to the winds and take up a new code of ethics. Their habits and their laws were the outcome of growing selfishness. Selfishness was ever present in the affairs of government, military and civil life; it was present in domestic life among the rich and poor; and the priests were moved by it no less than others.

Selfishness had grown until it dominated the lives of men and its evil was recognized. In a mild degree, selfishness was restrained here and there; and when an individual generously forgot himself in doing for another, it became an occasion for praise. Jesus recognized that the inborn selfishness which He beheld

## *According to John Through the Loud Speaker*

on all sides could not be dispelled quickly. He knew that it would take generations to undo that which it had taken generations to build up. His words were spoken that they might impress men in a manner that would carry His message to all future generations and, through truth thus spread, step by step clear from men's breasts all impurities of selfishness.

With selfishness dominating the lives of men and the impossibility of making them see the transcending benefits of generosity, it was not unnatural for Caiaphas to misunderstand Jesus and to say that it was better for the people that one man should die rather than that the whole nation should perish.

After the prophecy uttered by Caiaphas that Jesus was to die for the nation, the priests took counsel to put Him to death. Jesus thereupon no longer walked openly among the Jews, but withdrew to the country near the wilderness, to a city called Ephraim and there stayed with His disciples.

And the Jews' Passover was near at hand, and many went out of the country up to Jerusalem to purify themselves before the Passover. They sought Jesus and spoke among themselves as they stood in the temple, and said, "What do you think—will he come to the feast?" Now both the chief priests and the Pharisees had given orders that if any man knew where Jesus was, he should inform them, that they might take Him.

WHEN YOUR HEART DESIRES TO  
RADIATE PURE UNSELFISH LOVE  
— *WITHHOLD IT NOT* —

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THE EXERCISE OF THIS ENOBLING  
INFLUENCE BRINGS MANIFOLD  
BLESSING TO ALL AND OPENS  
AVENUES TO THE GREATEST GIFTS.



## CHAPTER XII.

SIX days before the Passover Jesus came to Bethany, the home village of Lazarus, whom Jesus raised from the dead. There they gave Jesus a supper. Martha waited on the guests, Lazarus being one of them. Then Mary, taking a pound of ointment of spikenard, a very expensive perfume, anointed the feet of Jesus and wiped them with her hair. The house became filled with the fragrance of the perfume and one of the disciples, Judas Iscariot, who later was to betray Him, said, "Why was not this ointment sold for three hundred pence, and the money given to the poor?" He really did not care for the poor, but was not honest and preferred to take charge of the money himself, as he did in the case of the funds which belonged to the small band of disciples. But Jesus interjected, "Let her alone; she has kept this for the day of my burial. The poor you will always have with you, but you will not always have me." Here Jesus importunes us not to withhold expressions of love which our hearts may desire to radiate. Love which overwhelms our bosoms should be allowed a free outlet whenever the call comes, and should not be withheld or diverted to other channels. Let our love be given without stint when the impulse prompts, for the one who induces the flow of this great gift of God may not always be with



*According to John Through the Loud Speaker*

us, and therefore if not bestowed when he crosses our path, an opportunity may be lost forever. We are bid to love freely and unreservedly and not "wait for another time or place." Let no opportunity go by without full response. Everywhere are God's children and God's works awaiting to receive God's love through you; and to give you, in return, God's love. Jesus tells us to love in full measure.

While Jesus was at the home village of Lazarus, many of the Jews learned He was there and came, not for His sake alone, but that they might see Lazarus also, whom He had raised from the dead. Here the chief priests planned to put Lazarus also to death because it was owing to him that a number of the Jews believed in Jesus. The priests, seriously believing the teachings of Jesus to be harmful, regarded it as their duty to destroy all mediae which might serve to spread them or encourage popular belief in Jesus. In the minds of these misled men His teachings were so radical that they feared He would upset the orthodox ideas and rituals which had been so long followed. It seemed impossible for them to understand the meaning of ideas so far in advance of their own.

The next day the great mass of people who had come for the feast learned that Jesus was on His way to Jerusalem and, taking palm-branches, they went out to meet Him, shouting "Hosanna! Blessed is the King of Israel who comes in the Lord's name." And Jesus, when He had found a young ass, seated Himself on

*According to John Through the Loud Speaker*

it; as it is written, "Fear not, daughter of Sion; here is your king coming, seated on an ass's colt." His disciples did not recognize the significance of this at first, but when Jesus was glorified, they recalled that it had been written of Him in the Scriptures and had actually happened to Him when entering Jerusalem. Here again is seen the power of the spoken word to bring itself into reality. This same power is also wrapped in the words of the people who shouted "Hosanna! Blessed is the King of Israel who comes in the Lord's name." Blessed indeed is He who came in the Lord's name. The words have been repeated many times until full realization of their truth has been gained. The truth was uttered by people who had come to Jerusalem to attend the feast; and it is now being passed on to the generations after them. Blessed, indeed, is He who came in the Lord's name, to purify the hearts of men.

The people who were with Jesus when He called Lazarus from the tomb and raised him from the dead, reported the event. It was because the crowd had heard of the miracles that they came out to meet Him. The Pharisees were struck by the interest of the people and said to one another, "Perceive, you, how you prevail nothing? behold, the world has gone after him." These words were uttered in dismay but wise words they are, for truly "the world has gone after him." No truer and more enduring words ever came from men's lips. Jesus besought the world to listen to the

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truth He had to give it. The world has accepted the invitation and has followed Him; it is gaining an ever-increasing understanding of the truth He taught.

Among those who came to worship at the feast were certain Greeks; they came to Philip from Bethsaida of Galilee and said to him, "Sir, we would see Jesus." Philip went and told Andrew of this request and Andrew in turn told Jesus. Jesus answered, "The hour has come for the Son of Man to be glorified. Verily, verily, I say to you, unless a grain of wheat falls into the ground and dies, it remains a single grain, but if it dies, it brings forth much fruit. He who loves his life shall lose it, and he who cares not for his life in this world shall keep it for eternal life."

How beautifully simple is this announcement by Jesus that the day had come for Him to give up His single life as a man and to spread His spirit eternally among the people. "The hour has come for the Son of Man to be glorified." How beautiful and encouraging is the acknowledgment that He is "the Son of Man,"—an acknowledgment given that all may know that it is within the choice of each man to likewise give his life to the service of the Father; and that he who does so, through his works, shall gain eternal life. How clearly is man taught that the path of selfishness leads to naught and that through the love of self man must perish. No words can be more expressive or more truthful than those of Jesus: "He who loves his life shall lose it."

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Jesus continued, "If any man serves me, let him follow me, and where I am, there shall my servant be also. If any man serves me, my Father will honor him."

Here directly following acknowledgment that Jesus is the Son of Man, and the promise that he who gives his life to the service of the Father shall gain eternal life, man is plainly told to follow Jesus if he would serve Him. The path is well defined: Unselfish service to all mankind; love for the Father and all that is His. This is all that is necessary to do in order to follow the great example of Jesus. To every man with these motives in his breast, and a will to follow them, will be revealed the meaning of God's laws possessed by Jesus and the same powers will be his. Where Jesus is, there His servant shall be also; and he who serves Jesus will be honored by the Father. The servant is promised the same honors as His teacher. There is nothing wanting in the life of man if he will but reach out and accept the offer made by Jesus.

Other words welled up from the heart of Jesus as He expressed His innermost thoughts: "Now my soul is troubled, and what am I to say? Father save me from this hour? Nay, it is something else that has brought me to this hour. I will say, 'Father glorify thy name!'"

How seriously Jesus regarded the service He had to perform is reflected in the words just quoted. His soul was sadly depressed, for He saw the hearts of His fellowmen seething in a sea of discord. The laws of

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the loving Father were not understood and strife prevailed among the people. Even His own efforts to teach the truth brought dissention among those around Him and aroused a desire in some to destroy Him. There was, indeed, reason for sadness when so much love and unselfish service could not bring out an immediate expression of their inherent love for one another and for the Father. Was His work to be for naught, and was He to make the supreme sacrifice without accomplishing His great desire? What was He to say?—"Father, save me from this hour?" No, it was not that; He did not wish to be saved from sorrow; He did not wish to be saved from personal sacrifice; something else had brought Him to this hour. Yes, in the brief moment of uncertainty, the great truth came to Him. "I will say, 'Father, glorify thy name.' " Those momentous words were for Him to pronounce. They came from a fervent heart; they were intended to live for all time. They are given to the world by Jesus, with the preface, "I will say," and He knew better than any man the real power of the word uttered in truth.

"Father, glorify thy name" expresses forcibly in four words the purpose Jesus had come to perform. He knew that all men were children of the one Father and He was determined that these children should know of their brotherhood. He prayed to the Father to make Himself known to His children, that they might all love Him, even as Jesus loved Him, and to love one

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another. This prayer was uttered in the spirit of understanding love, and lives on forever. It is bringing to the world an ever increasing number of followers who are unfolding their souls to the rays of heavenly light and brotherly love.

In response to Jesus, a voice came from heaven, saying, "I have glorified it and will glorify it again." When they heard the sound, the people standing by said it had thundered, while others said, "An angel spoke to him." Jesus answered, "This voice did not come for my sake but for yours. Now is the world to be judged; now the prince of this world is to be cast out. And I, if I am to be lifted up from the earth, will draw all men to me." He signified by this what death He was to die. So the people answered, "We have learned from the Law that Christ is to abide forever; so what do you mean when you say, 'The Son of Man must be lifted up?' Who is this Son of Man?" Then Jesus answered, "Yet a little while is the light with you. Walk while you have light, lest darkness come upon you, for he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may be the children of light."

The plea of Jesus to the Father had been heard. It could not go by unheard; it was launched into creative activity and became a growing reality, ever spreading the truth to God's children. The Father's name was to be glorified again for your sake and for the sake of all your brothers. What joy must have filled the heart



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of the Son of Man in knowing that the great truth was to be spread among men; that the world was to be judged by its light. The Prince of the World, the loyal Son of Man, could now be cast out without a sad heart. His great spirit would be lifted up from the earth and would attract all men to Him. He exemplifies true Sonship, the Perfect Prince, by whom all men shall pattern and learn to claim the title which is their inheritance. The short time He was to remain would afford those present an opportunity to walk in His light and select the right path and thus learn and believe the truth; and by illuminating the path for others they would become the "children of light."

Jesus was determined that the people should know that all things come from the Father, and that He was only His Son, speaking the language of the people in His Father's name. He cried out, "He who believes in me believes not in me but in him who sent me; and he who beholds me beholds him who sent me. I have come as a light into the world, that no one who believes in me may remain in the dark. If any man hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world. He who rejects me and will not receive my words has one who will judge him; the word that I have spoken shall judge him on the last day, for I have not spoken of my own accord, but the Father who sent me; for it was he who commanded me what I should say and what I should speak. And I know that

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his commandment means life everlasting. Therefore when I speak, I speak as the Father has told me."

These are words so plainly spoken that none can misunderstand them. Jesus could only speak words of truth, and words of truth are God's words. He who believes the truth believes God, therefore he who believes Jesus, believes God. Jesus had not come to judge the world, but to save it by making the truth known to man through the spoken word. He is the Son of Man, who speaks man's language and tells him that all men are children of the one Father; and that he who does not believe this is judged through his own disbelief, for he mistakingly withholds himself from the great brotherhood of men. After speaking the words quoted, Jesus departed and hid Himself from those who heard Him. Impressive words had been planted in the breasts of men, and it was well to let them rest there that they might take root.

Although He had performed so many miracles, they did not believe that in Him the word spoken by the prophet Esaias was fulfilled: "Lord, who has believed what they heard from us? And to whom has the arm of the Lord been revealed?" The reason they could not believe was because Esaias further said, "He has blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I heal them." Esaias said these things because he saw His glory and spoke of Him. Nevertheless, there were many among

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the chief rulers who also believed in Him, but, because of the Pharisees, they would not acknowledge it. They feared being expelled from the synagogue, and they loved the praise of men more than the praise of God.

The confusion in the minds of the people was indeed great. Many would have believed but did not dare openly to do so. Doubt remained in their hearts although Esaias had prophesied that the arm of the Lord would be revealed to him who believed what he heard from heaven. The last words of Esaias were not understood, for some thought he meant that their sight would be veiled and understanding deadened to prevent their conversion and their being healed. Their understandings were deadened and they were most short-sighted, and in this respect the prophecy of Esaias was fulfilled. These shortcomings, however, were for a good purpose, for they created discussion and made a great stir among the people. Strong words were spoken which were passed along. They still are resounding through the ages and bringing to light the truth announced by the great Master. Meek acceptance of His words would have left no mark upon the world deep enough to nourish and project a growing understanding of our relationship.



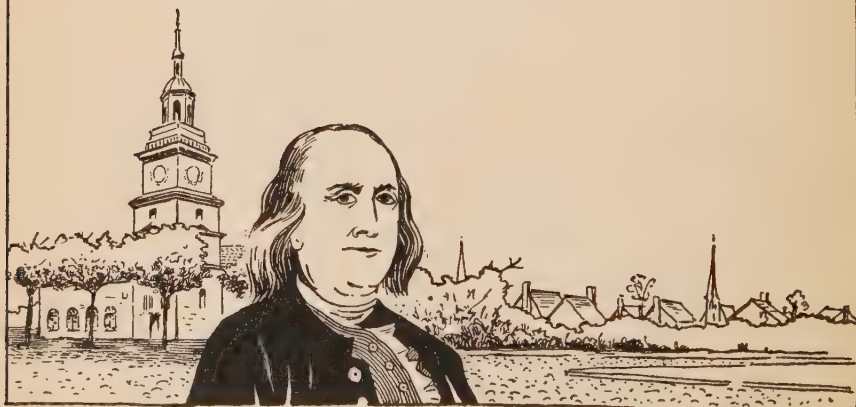
AN HONOR IS ACCORDED YOU  
WHEN OPPORTUNITY IS GIVEN YOU  
TO SERVE ANOTHER.



THEREFORE WITHHOLD NOT THIS  
HONOR FROM ANOTHER WHO WOULD  
SERVE YOU.



Life is made up of interchange of  
services. \* \* \* \* \*  
The more freely these are given and  
received, the higher will be life's level.  
THE MASTER AND THE SERVANT WILL BE EQUAL.



## CHAPTER XIII.

**N**OW before the feast of the Passover Jesus knew the time had come for Him to pass from this world to the Father. Having loved His own who were in this world, He loved them to the end; so when supper was ended, and being conscious that evil had gathered in the heart of Judas Iscariot, which urged him to betray his Master, He rose from the supper table and laid aside His garments, took a towel and girded Himself with it. Then He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel He had tied around Him. When He came to Simon Peter he said, "Lord, dost thou wash my feet?" Jesus answered and said, "You do not now understand what I am doing, but you will later on." Peter then declared, "You will never wash my feet, never!" "Unless I do," Jesus replied, "you will not share my lot." "Lord," exclaimed Simon Peter, "then wash, not only my feet, but also my hands and my head." Jesus said, "He who is clean needs only to have his feet washed; he is clean all over. And you are clean, but not all of you." He said, "You are not all clean," because He knew who would betray Him.

After He had washed their feet and had put on His garments, He sat down again and said to His disciples, "Do you understand the meaning of what I have just



*According to John Through the Loud Speaker*

done to you? You call me Master and Lord and you are right, for that is what I am. If I, your Lord and Master, have washed your feet, you, also, ought to wash one another's feet. For I have given you an example which you should follow. Verily, verily, I say to you, the servant is not greater than his master; neither is he who is sent greater than he who sent him. If you know all these things, blessed are you if you really do them."

Here again Jesus wished to remind His disciples of the brotherhood of man. The servant and the master are brothers,—one no greater than the other. Both are children of the same Father; both are in His service. Even Jesus, who was God's messenger, is not greater than the Father who sent Him. He is not too great to serve His pupils who are also His brothers. To serve His Father's children is an honor and it is an equal honor for any one of these children to serve his brothers. He who serves another acknowledges the one Father and becomes a worthy son. It is not sufficient that you know this. You must enlist wholeheartedly in the service of others; and know that, in doing so, you are reaping the blessing of your inheritance. If you are clean of heart, and graciously accept service from a brother, you also acknowledge your true relationship and walk in the light of the Father. Jesus made it very clear to Simon Peter that one cannot share in this privilege unless he graciously accepts the

*According to John Through the Loud Speaker*

services of a loving brother. True hearts willingly give and willingly receive, for gifts of good are from the Father and are intended for the happiness of all His children. It is through them that His words of love become effective. To refuse a service from a loving brother is to refuse a service from the Father. Let the spirit of love flow freely through you by a willingness to receive and a willingness to give.

Referring to washing the feet of His disciples, and to His remark that His disciples were clean, He also said, "I do not mean you all, for I know whom I have chosen and I have made my choice; that the Scripture may be fulfilled, 'He who eats bread with me has lifted up his heel against me.' I tell you this before it occurs, so that when it does come to pass, you may believe that I am he. Verily, verily, I say to you, he who receives anyone I send, receives me."

When Jesus had thus spoken, He became troubled in spirit and said, "Verily, verily, I say to you, that one of you shall betray me." The disciples looked at each other, at a loss to know which of them he meant. At the moment, one of His disciples whom He particularly loved was leaning on His breast, and Simon Peter beckoned to him to ask Jesus whom He meant. To this he said, "Lord, who is it?" Jesus answered, "It is he to whom I will give a piece of bread when I dip in the dish." Then He took a piece of bread, dipped it, and gave it to Judas Iscariot, the Son of Simon; and

*According to John Through the Loud Speaker*

the moment he took it, Satan entered into him. Jesus then said to him, "What you have to do, do quickly." There was not one man at the table who knew what Jesus meant by this. Some thought, because Judas was the treasurer, that Jesus was directing him to buy those things that were needed for the festival, or that he should give something to the poor. After taking the bread, Judas immediately went out. And it was night.

Jesus had made His choice, that the Scriptures might be fulfilled. With a dutiful heart He unfalteringly followed the earthly path laid out, even though the end was painful to Him. To those who were to carry out the distasteful work, He held no resentment; but to make sure that His teachings would carry on, He let it be known what was passing through His mind. When the sad events took place, His hearers would recall His words and be convinced of His divine identity. His teachings would then be taken seriously and command attention. He was not content to let matters take their course, but conscientiously directed His own course, and that of those with Him, to bring about the events which had been foreordained. Judas was to serve the world in an unenviable role and Jesus felt troubled for him. If the prophecies were to be fulfilled, some one had to do the wicked work and this lot fell upon the unfortunate Judas. His sin is passing through the generations condemned. Understanding hearts feel grateful to him for carrying this black bur-

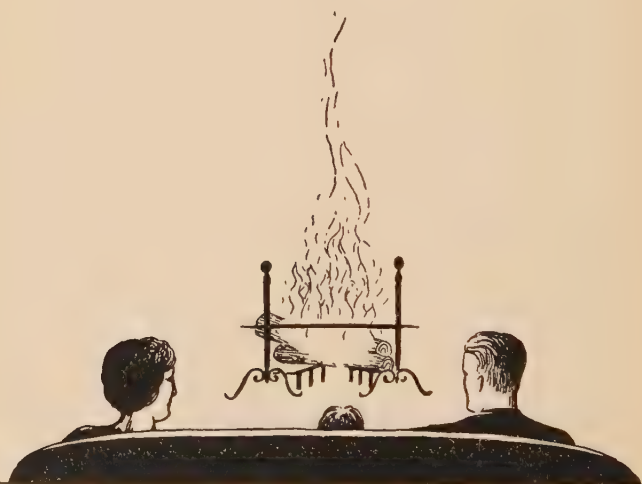
*According to John Through the Loud Speaker*

den, for without his sin, the world might have been deprived of the great teachings of his Master. Jesus condemned no man; He did not condemn Judas. Neither should the world condemn him. It has no right to do so. When it has fully grasped the teachings of the Son of Man, sympathy and forgiveness will everywhere abound.

JESUS COMMANDS YOU TO  
LOVE ONE ANOTHER. \* \* \*

*ALL WHO WILL CAN FOLLOW IT.*

It leads to a perfect state  
of harmony and happiness  
and leaves the mind free  
to develop understanding.



## \*CHAPTER XV.

**W**HEN Judas had gone out, Jesus said, "I am the true Vine, and my Father is the husbandman. Every branch that does not bear fruit, he cuts away; and every branch that does bear fruit, he purifies, that it may bear more fruit. You are already clean, through the word which I have spoken to you. Abide in me, as I do in you. Just as the branch cannot bear fruit of itself without remaining on the vine, neither can you unless you abide in me. I am the vine; you are the branches. He who abides in me and I in him brings forth much fruit, for without me you can do nothing. If a man does not abide in me, he is cast off as a branch and withers, and men gather the branches up and cast them into the fire and they are burned. If you abide in me and my words abide in you, you may ask what you will and you shall have it. If you bear much fruit and prove yourselves my disciples, my Father will be glorified. As my Father has loved me, so have I loved you; remain in my love."

These words were spoken so that none could misunderstand their meaning. Jesus is a tree of truth, reared through the will of the Father. Men are given the word of truth and understanding through his teach-

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\*To give Continuity to St. John's narrative Chapter XIV is advanced to its original position between Chapters XVI and XVII.



### *According to John Through the Loud Speaker*

ings. If His words abide in us, it is because we have gained understanding and radiate the will of the Father through our thoughts and actions. It is because we live in harmony with the law of life, and live in the principles which Jesus reflects. It is then that we are bound up in these principles, just as Jesus and the Father are bound in them. All who live in harmony with the law of life are united. One abides in the other, and each abides in the Father, and the Father in each. To believe the truth is to know the truth and live it. If we believe the truth taught us by Jesus, it permeates our lives and we feel the principle He radiates has become an entity with ourselves; we feel that we are one with the universal Father; that we are living in harmony with the universal law; we acknowledge the Father and glorify Him with our recognition. When we have gained this close relationship, we may ask for what we will and we shall have it. Under no circumstances are we likely to ask for things that we are not entitled to, for our desires will be in harmony with the universal law, and therefore will always encompass the welfare of our fellows; never will there be a desire to ask for something that does not do so. We then may freely ask for what we desire and know that we shall receive it.

It is indeed a wonderful and encouraging revelation to humankind which Jesus gives through His words just quoted. No excuse is left for one who understands them to be solicitous concerning the welfare of his fel-

*According to John Through the Loud Speaker*

lowmen. To emphasize His meaning, Jesus said, "I have told you this, that my joy might remain in you, and that your joy might be complete. This is my command: you are to love one another as I have loved you. Greater love has no man, than that which impels him to lay down his life for his friends. You are my friends if you do whatsoever I command you. Henceforth I call you not servants, for the servant knows not what his master does. I have called you friends; because I have imparted to you all that I have learned from my Father. You have not chosen me, but I have chosen you; and appoint you to go and bear fruit, so that the Father may grant you whatever you ask in my name. This is what I command you, that you love one another."

Jesus commands you to love your fellowmen. To love one another is the flowering of a perfect life; it is taking on the state which Jesus radiated and which enabled Him to be master of all. He commands you to cultivate goodness and make it a permanent reality, so that the Father will grant you whatever you ask. To ask in the name of Jesus is to recognize the truth He reflects, and to accept it as the foundation of your life. The truth will then radiate from you, and your desires will be fulfilled. The basis of perfection is simple enough—love one another.

Jesus continued: "If the world hates you, remember it hated me before it hated you. If you were of the world, the world would love what it owned; it is be-

*According to John Through the Loud Speaker*

cause you are not of the world, because I have chosen you from the world, that the world hates you. Remember the word that I said to you,—a servant is not greater than his master. If they have persecuted me, they will also persecute you. If they hold to my word, they will hold to yours also. They will do all this to you on account of my name, because they know not him who sent me. If I had not come and spoken to them, they would not have been guilty; but as it is, they have no excuse for their sin; he who hates me, hates my Father also. They would not be guilty, if I had not done the deeds among them such as no one has ever done; but, as it is, they have seen, and they have hated, both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law: 'They hated me without a cause.' When the Comforter comes, whom I will send to you from the Father, even the spirit of truth which proceeds from the Father, he shall testify of me; and you also will be witnesses, because you have been with me from the beginning."

Jesus does not condemn those who fail to believe in Him and in the Father who sent Him, but accepts their errors as a necessary fulfillment of the prophecies written in the Scriptures. He knew the power of the word to evolve into reality, for it is the Father's law that this is so. He knew that those things which come to pass in this world are the evolution of mind and He wished others to recognize this fact. The Comforter

*According to John Through the Loud Speaker*

will surely come to the one who truly loves all the world and has faith in the power of the spoken word to create its meaning. The acquisition of such perfection may be likened to a direct gift from the Father sent through Jesus. The Father will grant you whatever you ask in His name.

YOU MUST WORK OUT YOUR  
OWN PROBLEMS \* \* \* \* \*  
Learn your own potential powers  
step by step. *~~~~~*  
*THESE ARE INDEED GREAT.*

▶ ◆ ◆ ◆ ◆ ◆  
HAVE FAITH IN YOURSELF.  
*EXERCISE YOUR POWERS.*  
First for small beginnings:

◆ ◆ ◆ ◆ ◆  
AS HABITS OF SUCCESS BECOME YOURS,  
*SO INCREASE YOUR EXERCISES*  
*UNTIL ≈ CONTROL OF ALL THINGS*  
*IS POSSIBLE.* *~~~~~*



## CHAPTER XVI.

“**T**HESE things have I spoken to you, that you should not be offended. They will expel you from the synagogues; yes, the time is coming when you will believe that anyone who kills you is performing a service to God. These things they will do to you, because they have not known the Father, nor me. I have told you these things so that when the time comes, you will remember that I told you of them. I did not tell you this at the beginning, because I was with you then. But now I go my way to him who sent me. Yet none of you asks, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless, I am telling you the truth; it is for your good that I am going, for if I do not go away, the Comforter will not come to you; but if I depart, I will send him to you. And when he comes, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to my Father and you will see me no more; of judgment, because the prince of this world is judged.”

“I have yet many things to say to you, but you cannot bear them now. However, when the Spirit of truth comes, he will guide you into all the truth; for he will not speak of his own accord; he will say whatever he



*According to John Through the Loud Speaker*

is told, and he will disclose to you what is to come. He will glorify me, for he will draw upon what is mine and disclose it to you. All things that the Father has are mine; it is for this reason that I say, 'he will draw upon what is mine and disclose it to you.' "

It was for the good of His disciples that Jesus was to depart; it was for the good of all who believed in Him, for only through self reliance in the understanding of truth is it possible to live truth and feel the actual presence of the Comforter. As long as Jesus remained, His believers would lean upon Him and not learn to rely upon their own strength. They would not, individually and independently, reach out with deeds of truth and gain for themselves, step by step, the experiences which are so necessary to create in one's heart unwavering faith in his own potential powers. If one is to know that those powers are there, they must be exercised, with full confidence in them. Trials made with mental doubt or uncertainty lead to nowhere and serve only as a screen to hide the great gift which the Father has bestowed on all of His children alike.

The words of Jesus cannot be misunderstood, for it is clear that, through them, He intended the world to know that He was to depart in order to make us work out our own salvation; for through the exercise of the truth, he had taught us that we should learn to welcome the Comforter He promised to send. The Spirit of truth would come to guide all who believed that the Father is ever present, and who governed their

thoughts and actions accordingly. The powers which Jesus possesses are yours, and you will learn this when you recognize that God is within you; and when you respect yourself as you respect God. They are yours when you allow the Supreme intelligence to flow freely through your consciousness and when you abide by all dictates received through this channel. They are yours when you become conscious of the Unity of God, the Father and Supreme Intelligence, and permit yourself to serve as a medium through which the expression of universal harmony and love may flow.

"In a little while," Jesus said, "And you will behold me no longer; and again in a little while and you will see me, because I go to the Father." Then some of the disciples said among themselves, "What is it he is saying to us: 'In a little while and you will behold me no longer; and again in a little while and you will see me,' and, 'Because I go to the Father'?" They said, "What is it that he is saying, 'A little while'? We cannot tell what he means."

Now Jesus knew they desired to ask Him what He meant and said to them, "Do you inquire among yourselves of what I said, 'In a little while and you will see me'? Verily, verily, I say to you, that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy. When a woman is in travail she has sorrow, because her hour has come; but as soon as she is delivered of the child, she no longer remembers her anguish, for the

*According to John Through the Loud Speaker*

joy that a human being has been born into the world. So it is with you; you now have sorrow, but I will see you again, and your heart will rejoice, and your joy no man will take from you.

And on that day you will ask me no questions. Verily, verily, I say to you, whatever you ask the Father, he will give it you. Heretofore you have asked nothing in my name; ask and you shall receive, that your joy may be full. Of these things I have spoken to you in proverbs, but the time approaches when I shall no longer speak to you in proverbs, but I shall plainly show you of the Father. On that day you will ask in my name; and I say not to you that I will pray the Father for you; for the Father loves you himself, because you have loved me, and have believed that I came out from God. I came forth from the Father and have come into the world; again, I leave the world and go to the Father."

To ask in the name of Jesus is to have faith in the principles He stands for; it is to have faith in truth and in the presence of the Father. To ask in the name of Jesus is to visualize His true Sonship, to picture Him as exemplifying all which God wishes man to be. It is to ask in the name of a perfect brother and to acknowledge oneself a brother of Jesus, and thereby a son of God. With this acknowledgment made from the bottom of a pure heart, one can only ask for that which is proper, and the request will be granted in full. Love will govern the prompting of all desires, and the

things received will be accepted in a spirit of grateful love for all brothers, and for Jesus, our brother and teacher, the worthy Son of the Father; we will have love for the Father and all His works. Jesus will not need to pray for us, for we will have learned to pray for ourselves, and to know that the Father loves us. We shall ever remember Him and the truth He taught us, and will use His name to strengthen our belief in these truths.

His disciples then said to Jesus, "Lo, now you are speaking plainly, and not speaking in proverbs. Now we are sure that you know all things, and there is no need of anyone asking you; by this we believe that you came forth from God."

This is indeed an important declaration to the world; "Now we are sure that you know all things and there is no need of anyone asking you, by this we believe that you came forth from God." These words will live forever. They are growing into reality as all truly spoken words do, and the whole world will, step by step, acknowledge that Jesus came forth from God, and that all things taught by Him are truth. All men should thank God for them and do so in the name of our brother, the Prince of Men.

Jesus answered them, "Do you now believe? Behold, the hour is now coming, yes, it is now here, when you shall be scattered to your homes, every one of you, leaving me alone; yet, I am not alone, because the Father is with me. These things I have told you, that

*According to John Through the Loud Speaker*

in me you might have peace. In the world you will have tribulations; but be of good cheer; I have overcome the world." The time had arrived for the followers of Jesus to think independently. The truth has been told, and to those who believe it, peace would be the reward.

"Now at last the Son of Man is glorified and God is glorified in Him. If God is glorified in Him, God will glorify Him in Himself and glorify Him at once. My dear children, I am only to be with you a little while longer. You will seek me, and, as I told the Jews, so I tell you that where I now go you cannot come. A new commandment do I give you, that you love one another; as I have loved you, you are to love one another. By this all men will know that you are my disciples, if you have love one for another." The commandment is repeated that it may be plainly heard, and if carried out, will serve as a badge of recognition to the principles for which Jesus stands.

Simon Peter asked, "Lord, where are you going?" Jesus answered, "Where I go you cannot follow me now, but you will follow me later." "Lord," said Peter, "Why cannot I follow you now? I will lay down my life for your sake." Jesus answered him, "Will you lay down your life for my sake? Verily, verily, I say to you, the cock shall not crow till you have denied me three times." Jesus knew that His disciples had not yet reached that stage of understanding which would

*According to John Through the Loud Speaker*

enable them to follow Him. None could do this until independent experience in the practice of His teachings had been gained. Only by trial, and step by step, would they be able to gain full faith in God's law. The statement that Peter would disown Jesus three times was made later, to strengthen Peter in his belief in the Sonship of Jesus, when he would be in sore need of all of the faith his heart could command.



EVERPRESENT AND EVERYWHERE  
IS GOD.

He is in you — You are in him.  
IT WAS HE SPEAKING WHEN  
JESUS COMMANDED YOU.

IT IS FROM GOD YOU ARE  
GIVEN UNDERSTANDING.

STUDY WHAT JESUS TEACHES  
YOU WILL THEN KNOW GOD  
AND BECOME AS ONE WITH HIM.



## \*CHAPTER XIV.

THE disciples had depended upon Jesus to guide them in His work and to strengthen them whenever they wavered in their belief. They loved Him and loved each other. The work of healing the sick and of preaching the truth had united them in one thought and purpose,—God's service. To be without Him never entered their mind. Had He not always been with them since His work had commenced, and had He not directed such occasional independent effort which they might have attempted? Always, however, His influence was felt and relied upon. The time was approaching when the parting was to take place; and naturally, when they were told this, their hearts grew heavy.

Jesus' sympathy was keen and he said to His disciples, "Let not your heart be troubled; you believe in God, believe in me also. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And when I go and prepare a place for you, I will come again and take you to be with me, so that you may be where I am. And you know the way to where I am going."

"Lord," said Thomas, "we do not know where you

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\*To give Continuity to St. John's narrative Chapter XIV is advanced to its original position between Chapters XVI and XVII.

*According to John Through the Loud Speaker*

are going; so how can we know the way?" Jesus replied, "I am the way, the truth, and the life; no man comes to the Father except by me. If you had known me, you would have known my Father also. Henceforth you know him, and you have seen him." There is room for all in His Father's house. Jesus would return and the disciples, through their greater understanding, acquired through experience, would be taken by Jesus into ultimate spiritual association with the Father. The way to this attainment is through a comprehension of all that Jesus is; for to understand Him is to believe Him and to understand the Father. No one can know the Father except through the knowledge of the truth taught by Jesus. The way is clear: Love one another and love all that Jesus represents.

Philip then spoke: "Lord, show us the Father and we will be satisfied." Jesus replied, "Have I been so long with you, and yet you do not know me, Philip? He who has seen me has seen the Father, therefore, how can you say, 'Show us the Father'? Do you not believe that I am in the Father and that the Father is in me? The words I speak to you all are not spoken of my own accord, but are the words of the Father who dwells in me and who does his works. Believe that I am in the Father, and the Father in me; or else believe because of the deeds themselves."

It was difficult indeed for the disciples to learn that Jesus and the Father were one. They were still unable to understand that God is present everywhere and

*According to John Through the Loud Speaker*

that He was equally present within themselves; and how could they believe that the words spoken by Jesus reflected the will of God? Their love for Jesus was indeed great, and they knew from long and intimate association that He was no ordinary man. Yes, they acknowledged, with their own lips, that they knew He came from God. But even with all they knew, they still were unable to see how God could really speak through Him. Jesus knew their difficulty and patiently pleaded with them to believe what He told them.

He continued, "Verily, verily, I say to you, he who believes in me shall do the very works I do, and still greater works than these, because I am going to the Father; and whatever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If you will ask anything in my name, I will do it."

The disciples knew, through much experience, that they could rely upon all Jesus told them; and naturally, at this time, they believed His promise, although they were mystified as to how Jesus could keep it. What He meant by the constant presence of God was not clear in their minds. It was natural, therefore, for Jesus to help them over this most trying experience by charging them to keep His commandments. If they would only harbor the spirit of love in their hearts, great spiritual advance would be made.

"If you love me, keep my commandments; and I will pray the Father, and he will give you another Comforter to abide with you forever, even the spirit of

*According to John Through the Loud Speaker*

truth, which the world cannot receive, because it neither knows nor sees the spirit; but you know the spirit, for it dwells in you. I will not leave you comfortless, I will come to you. In a little while the world will see me no more but you see me; because I live, you shall live also. At that day you will know that I am in my Father, and you in me and I in you. He who knows my commandments, and keeps them, he it is who loves me; and he who loves me shall be loved by the Father, and I will love him and will manifest myself to him."

Judas (not Judas Iscariot) said to Jesus, "Lord, how is it you will manifest yourself to us and not to the world?" Jesus answered, "If a man loves me, he will keep my words; and my Father will love him and we will come to him and make our abode with him. He who does not love me, does not keep my sayings. The word which you hear is not mine, but that of the Father who sent me." By these words, we know that Jesus will manifest the true principles of sonship to all who love Him and keep His commandments.

"I have spoken these things to you while I am still present with you; but the Comforter, who is the Holy Ghost, and whom the Father will send in my name, shall teach you all things and bring to your remembrance whatever I have said to you."

The Comforter and the Holy Ghost are one. Jesus wished this to be clearly understood by all. The Holy Ghost is that spiritual understanding which comes to

man from God; it makes him conscious of God's presence within him. To know and to feel that God is with you and is your constant guide, affords one the greatest comfort obtainable in this life. That is why Jesus called this consciousness of God's presence the "Comforter." The "Comforter" or the "Holy Ghost," whichever you may wish to call this high state of spiritual consciousness, will teach you all things pertaining to perfect living, and will bring to your attention and recollection the teachings given to the world by Jesus. These great lessons will never die; they will always come to the front with ever increasing strength, through the medium of the Holy Ghost, that great spiritual consciousness which was launched into creative growth so effectively by Jesus. He told His disciples that the Holy Ghost would teach them all things. What He told them, He tells you also, and will tell those who are to come. His words were uttered in truth; they live today and will live forever with increasing reality.

"Peace I leave to you, my peace I give to you; I give it not as the world gives it. Let not your heart be troubled, neither let it be afraid. You have heard how I told you, I was going away and coming back to you. If you loved me you would rejoice, because I told you, I am going to the Father; for my Father is greater than I am. I have told you this before it comes to pass, so that when it does come to pass, you may believe. Hereafter I will not talk much with you, for the prince



*According to John Through the Loud Speaker*

of this world is coming and has nothing in me. But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go hence."

The prince of this world is he who has first place in material things and who harbors selfishness. He is prince because he claims preference over his brothers in the use of worldly goods. True, unstinted love is not his and therefore he knows not Jesus, nor does he understand the meaning of His commandments. The world was to be overtaken by a wave of selfishness and materialism, which would be so blinding that the light of Jesus would be as under a cloud. The light will not go out—but will keep burning through the darkness of many tribulations, until at last it will break through the clouds of selfishness, shining brightly and enlightening all mankind with the true meaning of the admonition to love one another.



JESUS STRENGTHENED HIS FAITH  
IN GOD THROUGH AUDIBLE  
PRAYER. ✥ ✥ ✥ ✥ ✥ ✥

*HIS HEARERS UNCONSCIOUSLY  
TOOK PART.* ~~~~~

You also are able to  
strengthen your faith  
in God by following  
his example. ✥ ✥ ✥ ✥ ✥



## CHAPTER XVII.

THESE words spoke Jesus, and lifted up His eyes to heaven and said, "Father, the hour is come; glorify your son, that your son also may glorify you, since you have given him power to give eternal life to all whom you have given to him. And this is life eternal; that they may know you, the only true God, and Jesus Christ, whom you have sent. I have glorified you on the earth; I have finished the work which you gave me to do. And now, Father, glorify me with your own presence, with the glory which I shared with you before the world began. I have made thy name known to the men which you have given to me out of the world. Yours they were and you gave them to me, and they have kept your word. Now they know that whatever you have given me comes from you, for I have given to them the words you had given me and they have received them, and have known surely that I came out from you, and they have believed that you sent me. I pray for those whom you have given me, for they are yours. And all mine are yours, and yours are mine, and I am glorified in them. I am to be in the world no longer, but they are to be in the world; I come to you."

How well Jesus understood His relationship to God is plainly shown by these words. God is present every-

### *According to John Through the Loud Speaker*

where and at all times. He has always been present everywhere. Likewise, everything known in this world is present in God and always has been. God cannot be separated from anything or anybody. Because of this, Jesus acknowledged that He existed with God before the beginning of this world. He wished to make this known to the disciples who had been chosen to learn, through Him, the principles of truth, that they, in turn, might spread the knowledge and pass it on to future generations.

Jesus spoke to the Father out loud, for He had nothing to conceal from His earthly hearers. Audible prayer not only strengthened His own heart, and faith in His relationship, but it gave to His hearers the opportunity to learn of the presence of the Father, who Jesus addressed; and also better to acquaint them with the motive of the mission of Jesus on earth. Putting His prayers into audible words, accentuated their vitality and sent them not only direct to God, but traveling through the minds of those present and, through them, on to eternity. God, being present everywhere, received not only these prayers, but prayers from all other channels. These prayers are reaching God, even today, through all who read this Gospel.

Jesus continued to pray, "Holy Father, keep through your own name those whom you have given me, that they may be one, as we are. While I was with them in the world, I held them in your name. Those whom you placed in my care I have held together, and none of

them are lost, except the son of perdition, that the Scripture might be fulfilled. And now I come to you; and these things I speak to the world, that they may have my joy fulfilled in themselves. I have given them your word, and the world has hated them, because they do not belong to the world any more than I belong to this world. I pray not that you should take them out of the world, but that you should keep them from evil. They are not of the world any more than I am of the world. Sanctify them through your truth; your word is truth. As you have sent me into the world, I likewise have sent them into the world, that they also may be sanctified through the truth.

“Neither pray I for these alone, but for all those also who believe in me, that they all may be one, as you, Father, are in me, and I in you, that they, too, may be one in us; that the world may believe that you have sent me. And the glory which you gave to me I have given to them, that they may be one, one as we are one—I in them and you in me—that they may be made perfect in one; and that the world may know that you have sent me, and have loved them, as you have loved me.

“Father, it is my will, also, that these whom you have given me, be with me where I am, that they may behold my glory, which you have given me; for you loved me before the foundation of the world. O righteous Father, the world has not known you, but I have known you, and they have known that you have sent me. And I have declared to them your name and



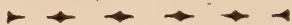
*According to John Through the Loud Speaker*

will declare it, that the love with which you have loved me may be in them, and I in them."

The disciples who had been brought together to be taught the laws of God by Jesus had, with the exception of Judas Iscariot, been held united through the word of God. The unfortunate mission of Judas Iscariot was, that the prophecies cited in the Scriptures might be fulfilled through his treachery. Jesus prayed for His faithful disciples and for all others who believed Him through their word. He asked all who believed be made one with Him and the Father and that they be accorded the same place and glory. While His prayer was earnest and directed to God, it also was a statement of facts and a prophecy. The prophecy was purposeful and uttered with the belief that it would be fulfilled. Little time passed before the unfortunate Judas Iscariot fulfilled the dire prophecy. Jesus prayed and prophesied that those who believed in Him through the spoken truth that was to come from His disciples might be united as one with the disciples, with Jesus and with the Father. Thus, through combined prayer and prophecy, Jesus has given to the world an unfailing heritage of God.



TO INSURE AN EVER STRENGTHENING  
BELIEF IN HIS TEACHINGS \* \* \*  
*JESUS DESIRED ALL MEN TO KNOW*  
THAT THE EVENTS OF HIS LIFE AND  
DEATH WERE A FULFILLMENT OF  
THE SCRIPTURES. 



The life of Jesus is a  
triumphant example of  
fulfillment of prophecy.



## CHAPTER XVIII.

**W**HEN Jesus had finished speaking, He and His disciples went forth over the brook Cedron where there was a garden which they entered. Judas the traitor also knew the spot, for Jesus and His disciples often met there. So, after fetching a band of men and officers from the chief priests and Pharisees, Judas went there with lanterns, torches and weapons. Jesus, who knew everything that would befall Him, went forward and demanded, "Whom do you seek?" They answered, "Jesus of Nazareth." Jesus then told them, "I am he." And Judas the traitor also stood with them. As soon as He had said, "I am he," they dropped to the ground; so He asked them once more, "Whom are you looking for?" And when they replied, "Jesus, the Nazarene," he answered, "I have told you that I am he. If, therefore you are seeking me, let these men go their way." This was to insure the fulfillment of His own word: "Those whom you placed in my care I have held together, and none of them is lost."

Then Simon Peter, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then Jesus said to Peter, "Put your sword into its sheath; shall I not drink the cup which my Father has given me?"

*According to John Through the Loud Speaker*

Jesus feared not what was in store for Himself, even though He knew exactly how He was to die. So that it might be known that He had foreseen everything, He took care to tell His disciples about it. He was particular about this, and also that they should recognize, in the events of His life and death, that the prophecies of the Scriptures were being fulfilled. This would greatly aid in gaining the end for which He had so diligently labored; namely, a foundation for the structure upon which future generations would build, so that it might stand forever. In no way was He willing to evade any personal disrespect and physical suffering, which He knew was to be His lot, and it was with this in mind that He ordered Peter to sheath the sword he had drawn in His defense. He asked him, reproachfully, "Shall I not drink the cup which my Father has given me?" That is why He caused the officers to ask a second time, whom they were looking for. "I have told you I am he. If, therefore, you are seeking me, let these men go their way."

Then the band and the captain and officers of the Jews took Jesus and bound Him and led Him away, first to Annas, for He was the father-in-law to Caiaphas, who was the high priest that same year. Now it was Caiaphas who had counseled the Jews that it was expedient that one man should die for the people. The high priest then questioned Jesus and His disciples about His doctrine. Jesus answered him, "I have spoken openly to the world; I have always

taught in the synagogues and in the temple, where the Jews always gather, and I have said nothing in secret. Why do you ask me? Ask those who heard me. Behold, they know what I said." And when He had thus spoken, one of the officers who was standing by struck Jesus with the palm of his hand, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken evil, prove it; if I said what was true, why strike me?" Then Annas had Him bound and sent Him to Caiaphas the high priest.

Simon Peter followed Jesus and so did another disciple. That disciple was known to the high priest and went in with Jesus to the palace of the high priest. But Peter stood outside the door. The disciple who was known to the high priest came out and spoke to her who was minding the door, and then brought in Peter. The young woman who kept the door said to Peter, "Are you not also one of this man's disciples?" To which he replied, "I am not." And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves and Peter stood with them and warmed himself. They asked him, "Are you not one of his disciples?" He denied it, saying, "I am not." One of the servants of the high priest, a kinsman of the man whose ear Peter had cut off, said, "Did not I see you in the garden with him?" Peter denied it again, and immediately the cock crowed. This reminded Peter that Jesus was not speaking figuratively when He told him, "The cock

*According to John Through the Loud Speaker*

shall not crow till you, Peter, have denied me three times." The sound of the cock crowing must have been a grave shock to Peter when he realized that his beloved Master's prophecy, involving his own weak loyalty, had been only too exactly fulfilled. It awakened in Peter's mind a realization of the truth of all of the words of Jesus. He was at last convinced, as he had never been before; convinced under the most painful and personal circumstances, of the power of Jesus to know everything, of his perfection and his Sonship. He had, only a few moments before, witnessed Judas Iscariot fulfill the prophecy of Jesus by a perfidious act of betrayal. In Peter's mind, nothing could be worse than this betrayal, and he looked upon Judas as an unworthy man, unfit ever to associate with again. He was conscious of his own love for Jesus; he had said, "I am willing to lay down my life for your sake." These words were uttered from a sincere heart, and now, to his bitter shame, he realized that, through fear, he too had been disloyal to his beloved Master. He feared to acknowledge that he was a disciple of the One whom he had so dearly loved and honored. A sorrowful consciousness of his own cowardice came over him when he reflected upon the sterling courage of his Master. He voluntarily and unwaveringly accepted the suffering that it became His duty to receive and went bravely forward to His fate. It had long been Peter's ambition to follow Jesus to the end, and now that an opportunity was open to him, he became a



deserter and a perjurer. Peter was in a sorrowful plight indeed, and his true self rebelled against this weakness, but the experience was really doing much to strengthen him for future self sacrificing work in the service of God.

The effect of those present who realized the fulfillment of the two prophecies made by Jesus was what He intended it to have. It was added evidence that Jesus knew all things and that He was the Son of God. These prophecies served to strengthen the perpetuation of His work and also to illustrate the power of the spoken word to evolve into reality.

Then they led Jesus from Caiaphas to the Hall of Justice, so as to avoid being defiled, as they wanted to eat the Passover; therefore Pilate came outside to them and asked, "What accusation do you bring against this man?" They answered, "If he had not been a criminal, we would not have delivered him to you." Then Pilate said to them, "Take him yourselves, and judge him according to your law." The Jews then said to him, "It is not lawful for us to put any man to death"; that the word of Jesus might be fulfilled, by which He had indicated the kind of death He was to die. So Pilate re-entered the Judgment Hall and called Jesus and said to Him, "Are you the King of the Jews?" Jesus answered him, "Do you say this of your own accord, or did others tell you it about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you to me.

*According to John Through the Loud Speaker*

What have you done?" "My kingdom is not of this world," Jesus replied. "If my kingdom did belong to this world, my servants would have fought to prevent me being delivered to the Jews. No, my kingdom lies elsewhere." Thereupon Pilate said to Jesus, "Are you a King then?" And Jesus replied, "It is you who say that I am a King. To this end was I born, and for this cause I came into the world: that I should bear witness to the truth. Everyone who belongs to the truth, hears my voice." Pilate asked him, "What is truth?" After these words, Pilate went out again to the Jews and said to them, "I cannot find anything wrong with him. But you have a custom that I should release a prisoner for you at the Passover. Do you, therefore, wish that I release to you the King of the Jews?" "No," they cried, "Not this man, but Barabbas." Now Barabbas was a robber.

Jesus was born for a nobler cause than that of being King of the Jews; He was born to spread truth. He was born to make known God's laws to all who would listen to Him. His kingdom was not of this world; it was for those who had risen above it to a spiritual understanding of perfect brotherly love. In His spiritual perfection, He could bear no ill will even to those who were condemning and seeking to harm Him. Had He been materially inclined, like those of this world, He would have chosen to be King of the Jews in reality and enlisted His servants to fight for Him. But no, He loved the children of this world too much

*According to John Through the Loud Speaker*

to cause strife among them. He was willing to accept physical suffering, even death, at their hands that they might ultimately learn the truth through their own errors. He loved those who were condemning Him, but they did not know it, as they had not learned to divest themselves of the selfishness which had grown upon them for many generations. They believed they were doing a good act by having Jesus put to death, for they mistook His teachings; they believed they were in opposition to their Scriptures; they did not realize that Jesus was giving them an interpretation of these Scriptures which was based on a correct understanding of them.

LOVE ONE ANOTHER  
IS THE KEYNOTE TO THE  
BROTHERHOOD OF MAN.

ALL WHO ENTER IT ARE  
UNITED UNDER THE ONE FATHER

Brothers serve brothers  
knowing that they serve God  
and that the power which  
is theirs is given by him.



## CHAPTER XIX.

**T**HEN Pilate took Jesus and had him scourged. And the soldiers platted a crown of thorns and put it on His head, and they put a purple robe on Him, and shouted, "Hail, King of the Jews!" and they struck Him with their hands. Again Pilate went out and said to the crowd, "Behold, I bring him out to you, that you may know that I find no fault in him." Then Jesus came forward wearing the crown of thorns and the purple robe, and Pilate said to the crowd, "Behold the man!" When the chief priests and officers saw Him, they shouted, "Crucify him! crucify him!" Pilate said, "Take him and crucify him yourselves, for I find nothing wrong with him." The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate heard them say that, he became more afraid, and returning to the Hall of Justice he asked Jesus, "Where do you come from?" But Jesus did not answer him. Then Pilate said to Jesus, "Will you not speak to me? Do you not know it is in my power to release you or to crucify you?" Jesus answered, "You would have no power over me, unless it had been granted you from above. So you are less guilty than the one who betrayed me to you." And after this Pilate became anxious to release Him, but the Jews shouted,

*According to John Through the Loud Speaker*

"If you let this man go, you are not Caesar's friend; for whoever makes himself a King, speaks against Caesar." Upon hearing this, Pilate brought Jesus forward and sat him down in the judgment seat at a place called the Pavement, but in Hebrew it is called Gabbatha. It was the day of preparation for the Passover, about noon. Pilate said to the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him!" Pilate said, "Shall I crucify your King?" The chief priests answered, "We have no King but Caesar." Then he delivered Jesus to them to be crucified.

The feeling of the people against Jesus was great, but it was incited mainly by the priests, who believed that Jesus was usurping their rights. Like all unthinking people, they were easily swayed and willingly followed the leaders. Pilate could find nothing against Jesus and was inclined to free Him, but the priests aroused fear in Pilate's heart; and so, when his courage failed him, he was willing to sacrifice the Son of Man. He had no power to do otherwise, for it was God's will that he should do as circumstances seemed to dictate. Jesus offered no resistance, for He in no way desired to oppose the fulfillment of the Scriptures; instead, He desired to aid in it. The physical suffering He knew He was to endure, in no way deterred Him from pursuing His course of His duty; and He did so without any unkind feeling toward those who were instrumental in bringing Him to Pilate. He did not

*According to John Through the Loud Speaker*

allow the opportunity to pass without giving Pilate a valuable lesson. Everyone should know that power which is theirs is God-given.

And they took Jesus, and led Him away. And He went forward, carrying His own cross, to a place called "the place of the skull." It was called Golgotha in Hebrew. Here they crucified Him, along with two others, one on each side. And Pilate wrote a title and put it on the cross; and the wording was:

**"JESUS OF NAZARETH  
THE KING OF THE JEWS"**

Many of the Jews read this title, for the place where Jesus had been crucified was close to the city; it was written in Hebrew, Greek and Latin. So the Jewish high priests said to Pilate, "Do not write, 'The King of the Jews,' but that he said, 'I am King of the Jews' "; Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took His garments and divided them into four parts, one for each soldier. But the tunic was woven in one piece and without seams, so the soldiers said among themselves, "Let us not rend it, but cast lots to see who shall have it. Now the world sees the fulfillment of the Scriptures which said, "They parted my raiment among them, and cast lots for my vesture." This the soldiers did.

Beside the cross of Jesus stood His mother and His



*According to John Through the Loud Speaker*

mother's sister Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" and then to the disciple, "Behold your mother!" From that hour the disciple took her into his own home.

Words could not have greater meaning of brotherhood than these two sentences. Through them, Jesus acknowledged that He and the disciple were sons of the same spiritual Father and that they were both one with Him. He coincidentally proclaimed His mother the spiritual mother of His beloved disciple and therefore mother of all worthy sons who accept her as their own. We find in these words a reminder of the great love we should have for His mother. One's heart cannot be grateful enough to her, for it was through her spiritual purity that we were given Jesus, and it was under her tender care that Jesus was guided into perfect manhood and true Sonship of a loving Father. It was her Son who gave to the world the greatest gift it ever received—a true understanding of the one Father. The mother of such a son was in perfect spiritual harmony with God; her heart was filled with pure love for her son and for all the children of the world. Those who come into full realization of Mary's purity, her universal love of God's children, and her noble Motherhood of Jesus, recognize her greatness and feel in their hearts a devoted and grateful love for her that cannot be expressed in words.

## *According to John Through the Loud Speaker*

Beside the cross of Jesus stood three Marys. These noble women stood courageously before their Master. There was unity in their names, unity in their thoughts, and unity in self-sacrifice. Mary, the Mother of Jesus, through the love she radiated, attracted to herself a union of pure love from the other two Marys; and through this same radiation, the love of all others who learn to know her.

After this, Jesus, knowing that all things had been accomplished, said, that the Scriptures might be fulfilled, "I am thirsty." A vessel full of vinegar was near, and they filled a sponge with vinegar, put it on a spear, and held it to His mouth. When Jesus had received it He said, "It is finished." Then He bowed His head and gave up the ghost.

Now, as it was the day of Preparation, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a high day), the Jews petitioned Pilate to have the legs broken and the bodies removed. They knew that to break the legs of those crucified hastened death. So the soldiers went and broke the legs of the men who had been crucified with Jesus. But when they came to Jesus and saw that He was already dead, they did not break His legs, but one of the soldiers pierced His side with a spear, and instantly blood and water gushed from the wound. And he who witnessed it saw that it was recorded, and his record was a true one, so that we may safely believe it. For these things took place that the Scriptures

*According to John Through the Loud Speaker*

might be fulfilled: "Not a bone of him shall be broken"; and, "They shall look on him whom they pierced."

In the events of the birth, the ministry, and the death of Jesus, is seen a fulfillment of the Scriptures which commands attention and respect. This wonderful registration of events and prophecies, not only helps us to have faith in the authenticity of Jesus, but it teaches us to have faith in that law of God which brings into reality the spoken word. It teaches us better to understand the lessons given us by Jesus, and how surely prayers, uttered with a pure heart, are always answered. Jesus understood this law well and passed the thought to us in many convincing ways. Those who understand the lesson know, without a question of a doubt in their minds, that sensible, unselfish prayer is not an ethereal myth but is a genuine tangible, creative force which nothing can counteract.

After this Joseph of Arimathea, who was a disciple of Jesus, but a secret disciple, for fear of the Jews, asked Pilate for permission to remove the body of Jesus. Pilate granted it. Joseph of Arimathea, therefore, came and took the body of Jesus, and was accompanied by Nicodemus (he who had first come to Jesus by night), who brought a mixture of myrrh and aloes, weighing about one hundred pounds. Then they took the body of Jesus and wound it in linen bandages, with the spices, according to the Jewish custom of burial.

*According to John Through the Loud Speaker*

At the place where Jesus was crucified there was a garden, and in that garden there was a new tomb where no one had yet been laid; so they put Jesus there, as a matter of convenience, for it was close at hand, and the Jewish day of Preparation approached, and this necessitated an early disposal of the body.

YOUR BROTHERS ARE MY BROTHERS,  
YOUR FATHER IS MY FATHER,  
YOUR GOD IS MY GOD.  
*THE FATHER AND GOD ARE ONE.*

This was always so, is now and  
ever will be.

※※ *RECOGNIZE AND HONOR* ※※  
*YOUR RELATIONSHIP.*



## CHAPTER XX.

ON the first day of the week, early in the morning while it was still dark, Mary Magdalene went to the grave and noticed that the stone had been removed from the tomb. She ran to Simon Peter and to the other disciple, whom Jesus loved, and exclaimed, "They have taken the Lord out of the tomb, and we do not know where they have laid him!" So Peter and the other disciple ran together toward the tomb. The latter outran Peter and arrived at the tomb first. He stooped down and glanced in, and saw the linen bandages lying on the ground, but he did not enter. By this time Simon Peter had reached there. He entered the tomb and noticed, not only that the bandages were lying on the ground, but that the napkin which had been wrapped about His head was folded and placed by itself. Then the disciple who had reached the tomb first, also went in, and when he saw the same thing, he became convinced of the divinity of Jesus. For as yet they were unacquainted with that passage of the Scriptures saying that He must rise again from the dead. Then the disciples returned home; but Mary stood weeping outside the tomb. As she wept, she stooped down and looked into the tomb, and saw two angels, one at the head and the other at the feet, where the body of Jesus had lain. And they

*According to John Through the Loud Speaker*

said to her, "Woman, why do you weep?" She answered them, "Because they have taken away my Lord, and I do not know where they have placed him!" When she had thus spoken, she turned around and saw Jesus standing, but did not know it was Jesus. "Woman," he said, "why are you weeping? Whom are you looking for?" Supposing Him to be the gardener, she said to Him, "Oh, sir, if you have borne him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and exclaimed, "Rabboni!" which is to say, "Master." Jesus said to her, "Do not touch me, for I have not yet ascended to the Father; but go to my brothers and tell them that I am ascending to my Father and to your Father; to my God and to your God." Thereupon Mary Magdalene went and told the disciples that she had seen Jesus, and that he had spoken these things to her.

What an impressive reminder Jesus gives the world of the universality of God. "Go to my brothers and tell them that I am ascending to my Father and to your Father; to my God and to your God." His brothers were the children of His Father. His Father was equally Mary's Father. All are given the same heritage, through this equal relationship with God. Jesus had demonstrated His relationship to God and availed Himself of this eventful moment to impress upon the world that all were children of God. He had risen from the dead and the prophecy of the Scriptures had again been fulfilled in Him. In this fulfillment, the



## *According to John Through the Loud Speaker*

law of God had taken its course, as it always does, and the event has been impressed upon the people, so that all mankind will be free to learn the extraordinary power given to each and every one of God's children, through the application of this law. It is recorded that Jesus acknowledged His brothers and sisters (men and women who had pure lives and accept their birthright) to be of the same Father and the same God; and that the Father and God are one. This was true before Jesus spoke; it was true from the beginning; it is now, and ever will be, true. Jesus has pronounced the truth, and His words have been recorded. The law which evolves into reality the expression of true thought, through the spoken word, will spread to all children on this earth, and give them an understanding of their relationship to God, as pronounced by Jesus. Each one of us will then understand the true meaning of His commandment: "Love one another."

Then, on the evening of the same day, which was the first day of the week, the disciples had assembled within closed doors, for fear of the Jews. Jesus entered and stood among them, and said to them, "Peace be with you!" And when He had said this, He showed them His hands and His side, and when the disciples recognized the Lord, they rejoiced. Then Jesus repeated, "Peace be with you! As my Father sent me to teach you, in like manner I am sending you to teach your brothers. With these words he breathed on them, and added, "Receive you the Holy Ghost! If you par-

*According to John Through the Loud Speaker*

don the sins of any, they are pardoned; if you do not pardon them, they are not pardoned."

Through these words Jesus ordained that His disciples be invested with spiritual understanding. It was His wish that they should have it. He had worked faithfully to this end. With spiritual understanding, their words would be in harmony with the law and thereby able to generate their meaning. Those who are pardoned by them are really pardoned. He sent His disciples, endowed with spiritual understanding, to teach others, that they too might receive the Holy Ghost and in turn spread knowledge of the law.

But Thomas, one of the twelve, who was called "the Twin," was not with them when Jesus came. The other disciples, therefore, said to him, "We have seen the Lord." To this Thomas exclaimed, "Unless I see the nail prints in his hands, and put my finger into the wounds where the nails were, and thrust my hand into his side, I will not believe."

Eight days later his disciples were together again, and Thomas was with them. Though the doors were closed, Jesus entered and stood in their midst, and said, "Peace be with you." Then He said to Thomas, "Look at my hands; put your finger here; and put your hand here into my side and cease to be faithless, and instead, believe." And Thomas answered, "My Lord and my God!" Jesus then said to him, "Thomas, because you have seen me, you have believed. Blessed are those who believe, though they have never seen me."

*According to John Through the Loud Speaker*

To believe without having seen is to be possessed of the Holy Ghost, Spiritual Understanding. Those who, fortunately, have come into their true inheritance, are blessed indeed. They are one with God, and through God, are one with all God's works. The lessons Jesus has given to men serve them as guides, through this earthly life, and they ever remember the commandment: "Love one another."

And, truly, many other signs did Jesus give in the presence of His disciples, signs which are not written in this book; but these are written so that you will believe Jesus is the Christ, the Son of God, and through this belief may have life through His name.

OBEDIENCE BRINGS RICH  
REWARDS

JESUS HAS COMMANDED YOU!  
ARE YOU OBEDIENT? \* \* \*

The promises he makes will  
be fulfilled if you are " " "

HE PROVED THIS DURING HIS  
LAST HOURS ON EARTH \* \* \*



## CHAPTER XXI.

**A**FTER that, Jesus disclosed Himself again to the disciples at the sea of Tiberias. It was in this way that He did so: There were together, Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples of His. Simon Peter said to the others, "I am going fishing." They said, "We also will go with you." They then went forward and boarded the boat; and that night they caught nothing. When the break of day came, Jesus stood on the shore, and the disciples did not know it was He. Jesus said to them, "Cast the net on the right side of the boat, and you will have results." They therefore did as they were told, and then they were not able to draw up the net, because of the large quantity of fish in it. So the disciple who was the favorite of Jesus said to Peter, "It is the Lord." Now when Simon Peter heard it was the Lord, he put on his fisherman's coat, for he was stripped for work, and jumped into the water, while the other disciples came ashore in a small boat, as they were not far from shore, dragging their netful of fish. As soon as they had landed, they saw a charcoal fire burning, with fish cooking on it, and some bread. Jesus called to them, "Bring some of the fish you have caught." So Simon Peter went and drew the net ashore, full of large fish.

*According to John Through the Loud Speaker*

There were 153 of them; but for all their number, the net was not torn. Jesus said to them, "Come and eat." And none of the disciples dared ask Him who He was; for they knew well that He was the Lord. Jesus then came and picked up some bread and gave it to them, and likewise gave them fish. This was the third time that Jesus had appeared to the disciples, after having risen from the dead.

Here is direct testimony of the third appearance of the Lord after His death; the writer of this Gospel acknowledged that he recognized the voice of Jesus coming from the shore, while he and several other disciples were fishing in the early morning. Belief was confirmed when the net filled with fish, for the word of no other man had ever been known to have the same power as that of Jesus. The presence of Jesus was indeed real, for Jesus and the disciples ate together and received from His hands both bread and fish for their repast. Without the disciples knowing it, they were receiving one of the greatest lessons it had ever been their privilege to learn, and that is the lesson of obedience. The voice coming from the shore, in the dim light of the early morning, commanded, "Cast the net on the right side of the boat and you will have results." They had been fishing all night without a catch and there was no reason to expect any better luck when Jesus called to them; but they obediently did as they were told, and were rewarded with a full catch. Jesus left in their minds a knowledge of the value of obeying



*According to John Through the Loud Speaker*

His commands. He had given them commands during His ministry, and He wished them to obey implicitly and with full confidence in their value. No better appeal to their imagination could have been given of the practical value of His commands, than a full net of fish. The net did not break, so their reward was complete. His voice had imparted faith, although they did not at first recognize it; but they unconsciously knew what to expect, so there was no break in their collective beliefs. Their faiths were as strong as the sturdy meshes of their net.

All who read of this practical demonstration of obedience to the voice of Jesus should heed the lesson and know that obedience to all His commands will bring rich rewards. Remember, His principal command is to love one another.

After eating, Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" He answered, "Yes, Lord; you know that I love you." Jesus then said, "Then feed my lambs." And again He asked him, "Simon, son of John, do you love me?" Peter answered as before, "Yes, Lord, you know that I love you." Jesus said, "Feed my sheep." And for the third time, "Simon, son of John, do you love me?" Peter was grieved to think that it was necessary for his Master to ask him three time, "Do you love me?" He knew in his own heart how dearly he loved Jesus, and he wished Jesus to know it. It was indeed painful to Peter to have these questions asked him—questions



*According to John Through the Loud Speaker*

which might be taken to mean that Jesus was not sure of his love. He felt there could be no doubt as to his love in the mind of Jesus, so he answered, "Lord, you know all things; you know that I love you." As before, Jesus said, "Feed my sheep." Then he said, "Verily, verily, I say to you, when you were young, you put on your own girdle and went wherever you desired to; but when you grow old, you will hold your hands out for some one to gird you; and you will be led where you have no wish to go." He said this to indicate the kind of death by which Peter would glorify God. He asked if Peter loved Him to impress upon Peter's heart that, because of this love, it became his duty to nourish all hungering brothers with words of truth, such as Peter had received from Jesus. He should teach men to abide by the laws of God, to love God, to love Jesus, and to love one another. He should teach them to believe in the presence of the Father, and to know that the Father will give them all things asked for with a pure heart. He should teach them to know that God abides in them, and they must hold their bodies and thoughts free from all sin, in order to be worthy of the honored guest. He must increase their spiritual understanding, for he must obey the injunction, "Feed my sheep."

After this, Jesus added, "Follow me." Whereupon, Peter turned round and noticed that Jesus was followed by His faithful disciple, John, who had leaned on his breast at supper, and asked Him who it was who

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would betray Him. So, on catching sight of him, Peter said to Jesus, "Lord, and what shall this man do?" Jesus replied, "If I choose that he wait till I return, what is that to you? You must follow me." This started the report among the brethren, that the favorite disciple was not to die. However, Jesus did not say he was not to die, but plainly said, "If I choose that he wait till I return, what is that to you?"

At the beginning of His mission, Jesus said, "Follow me"; and now, when about to depart, He repeats the command to Peter. There is no mistaking what He meant. Peter was given no choice. He knew what his Master wanted; that He desired Peter to serve the Father as Jesus had served Him; that he should forget himself in devotion to this service and be unconcerned about what others were doing in similar service. His sole thought should be to enlighten his fellowmen, and make known to them, and to their children, the great lessons he had received from our Lord. Simon the son of John had been named Peter by Jesus, because the word, Peter, signified stone or rock. It denoted strength. Jesus knew the power of the creative word when he gave to Simon, the son of John, the name Peter. This disciple needed the strength his name implied, for Jesus now placed upon his shoulders the principal foundation work of the coming Christian Church. Jesus commanded him, "Follow me." Peter understood Jesus and prepared to carry on his Master's work. While the command was addressed to

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Peter by name, it was intended also to reach the ears of all strong men for generations to follow, so that they too might enlist in the work so well begun by the great Teacher.

The disciple whom Jesus loved most followed Jesus without being asked to do so. The understanding between them was sympathetic and complete. This disciple was determined to carry on the work of his Master as best he could, and to aid all who enlisted in this great service. This is the disciple who testifies to the facts written herein. His testimony is known to be true.

There are many other things which Jesus did, so much, indeed, that if they were all written down in detail, I suppose that even the world itself could not contain the books that would be written.

The teachings of Jesus have been passed along from generation to generation for 2000 years with ever increasing understanding. They have reached you through many channels and in various forms. All of the benefits of the present Christian civilization which you are enjoying, you owe to those who have so zealously carried forward the truth. You have reason indeed to be deeply grateful to Jesus and to his many messengers. There are countless ways in which your appreciative heart may serve in spreading a knowledge of God's Laws. Occasional reading of this book will do much to inspire you to do so and to encourage others to study St. John's words.









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